

September 1967

The Era

Improvement

Teaching
the Gospel
With Films

See Article
Page 24

What are college students saying about the Institute of Religion ?



"As a graduate student, I have some pretty busy days at the University. An Institute class each quarter helps keep me spiritually balanced."



"Being married with a family and going to college isn't exactly easy, but our experiences in Institute classes and the student ward have really made these years more meaningful."



"I like going to the Institute dances after the games. We have some great times there."



"Having served on a mission, the Institute has a special appeal to me because of the excellent upper division classes and the chance to continue to serve the Church."



"These Institute classes are really interesting. The instructors make you feel right at home and help you to see how the gospel applies in your life today."



"The Institute is such an important part of my college life. Sure, I'm busy with my studies and school activities, but I always find time for an Institute class."



"Institute has helped me to become a better Latter-day Saint. Even though I'm away from home for the first time, I always attend my meetings and have really grown spiritually."

Almost 80,000 Latter-day Saint young people will be enrolling at colleges and universities other than those sponsored by the Church this fall. The Institute of Religion and the Deseret Club are there to provide a well-rounded program of religious instruction, social activities, personal counseling, worship and devotional experiences. *Schedule yourself for a complete college education — enroll in Institute this fall!*

Department of Seminaries and Institutes of Religion, The Church of Jesus Christ of Latter-day Saints

On September 8, 1967, President David O. McKay will be 94 years of age. This is the longest any Church President has lived (President Wilford Woodruff died at 82, President Heber J. Grant at 88, President Lorenzo Snow at 87), and the Era is helping observe his birthday with the article "The Voice of a Prophet," a trilogy of reminiscences about him, and a poem, "Thoughts on September 8, 1967," written by President S. Dilworth Young of the First Council of the Seventy. All of this material was sent in voluntarily to the Era and reflects the love and admiration members of the Church have for the Lord's Anointed.

Our cover story (page 24) looks into the great strides being made by the Church School System in the development and use of audio-visual aids. Reproductions of actual filmstrips and 16-mm motion picture films produced for use in the Church School System make up our cover.



In our spotlight this month is Mabel Jones Gabbott. (See her article "What Should I Wear to Conference?" on page 58.) Mabel is the wife of J. Donald Gabbott of Bountiful and the mother of three sons and two daughters. She is a wellknown poet, her works having appeared over many years in The Improvement Era, Children's Friend, and The Relief Society Magazine. Three of her most noted poems, "In Humility, Our Savior," "Lord, Accept Unto Thy Kingdom," and "Rejoice, Ye Saints," have been set to music and are included in the LDS hymnbook. Mabel's gifted pen, sensitive soul, and fervent testimony add a great deal of strength to the Era staff.

Dorothy L. Green

Managing Editor

Official organ of the Priesthood Quorums, Mutual Improvement Associations, Home Teaching Committees, Music Committees, Church School System, and other agencies of The Church of Jesus Christ of Latter-day Saints.

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The Era

Improve

The Voice of the Church

September 1967

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Why Edu - cation?

The Editor's Page

By President
David O. McKay



● One of the fundamental teachings of the Church is that salvation depends upon knowledge, for "it is impossible for a man to be saved in ignorance." (D&C 131:6.) "... if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." (D&C 130:19.)

This is the season, my young associates, when many of you are preparing to enter institutions of higher learning at the beginning of a school year. That is as it should be.

The Church of Jesus Christ of Latter-day Saints stands for education. The very purpose of its organization is to promulgate truth among men. Members of the Church are admonished to acquire learning by study, and also by faith and by prayer, and to seek after everything that is virtuous, lovely, of good report, or praiseworthy. In this seeking after truth, they are not confined to narrow limits of dogma or creed, but are free to launch into the realm of the infinite.

Gaining knowledge is one thing, and applying it is another. Wisdom is the right application of knowledge to the development of a noble and Godlike character. A man may possess a profound knowledge of history and mathematics; he may be an authority in physiology, biology, or astronomy. He may know all about whatever has been discovered pertaining to general and natural science, but if he does not, with this knowledge, have that nobility of soul which prompts him to deal justly with his fellowmen and to practice virtue and honesty, he is not a truly educated man.

The aims of education are to develop a structure of thought and to improve human relations. A university or college is not a dictionary, a dispensary, nor a department store. It is more than a storehouse of knowledge, more than a community of scholars. College or university life is essentially an exercise in thinking, preparing, and living. The objective of education is to develop resources in the student that will contribute to his well-being as long as life endures, even eternal life. Its objects are also to develop power of self-mastery, that a student may never be a slave to indulgence or other weaknesses, and to develop virile manhood and beautiful

womanhood. Truly, a nation's greatest asset is its untarnished manhood and pure womanhood.

What, then, is true education? It is an awakening of love for truth, a giving of a just sense of duty, an opening of the eyes of the soul to the great purpose of life. It is not so much giving words as thoughts; not mere maxims so much as living principles. It is not teaching the individual to love the good for one's own sake; it is teaching him to love the good for the sake of the good itself, to be virtuous in action because he is so in heart, and to love and serve God supremely, not from fear but from delight in his perfect character.

Character is the aim of true education; and science, history, and literature are but means used to accomplish this desired end. Character is not the result of chance, but of continuous right thinking and right acting.

True education seeks to make men and women not only good mathematicians, proficient linguists, profound scientists, or brilliant literary lights, but also honest men with virtue, temperance, and brotherly love. It seeks to make men and women who prize truth, justice, wisdom, benevolence, and self-control as the choicest acquisitions of a successful life.

I look upon all recipients of true education as individuals and groups radiating an influence that makes less dense and ineffective the darkness of ignorance, suspicion, hatred, bigotry, avarice, and greed, which continue to envelop in darkness the lives of men.

Education is an investment, not an expense. It can become an investment not only for time but also for eternity. "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection." (D&C 130:18.)

The lives of men become signposts to us, pointing the way along roads that lead either to lives of usefulness and happiness or to lives of selfishness and misery. It is important, then, that we seek, both in life and in books, the companionship of the best and noblest men and women.

My young friends, students of the Church: Choose the paramount purpose of true education and let it be yours as you seek your education in the school, the college, or the university of your choice! ○

David O. McKay, ninth President and Prophet, Seer, and Revelator

of The Church of Jesus Christ of Latter-day Saints, observes his 94th

birthday September 8, 1967. The Improvement Era is pleased to join

with Church members throughout the world in extending sincere birth-

day wishes to President McKay. In honor of his birthday we present

this article, "The Voice of a Prophet," a trilogy of reminiscences of

President McKay, and a poetic tribute on the pages that follow.



● "O that I were an angel," said the prophet Alma, "and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!

"Yea, I would declare unto every soul, as with the voice of thunder, repentance and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth." (Alma 29:1-2.)

President David O. McKay, like Alma, has sensed the shortness of life, the reality of our confinement in time and space, the frailty that limits a man, in any full lifetime, to that which he can leave to those who will listen. What would any one of us choose to leave if he had "the voice of thunder" or pages of gold upon which to inscribe a message?

President McKay seems to have found the answer. In his 61 years as a General Authority, to the millions who have heard his voice and felt his love, he has repeated this simple, basic testimony:

"It is over fifty years since I stood here for the first time as one of the General Authorities of the Church. I remember well then my trembling and humility at facing such an audience and accepting a position as one of the leaders. The passing of a half a century has made it no easier. . . . This morning, as then and during the intervening years, I solicit your sympathy and your prayers."

"It has been difficult for me to put even in outline the message that I have had in my heart for the people of the Church and the people of the world. There is a saying by Paul, that 'to be carnally minded is death; but to be spiritually minded is life and peace.' (Rom. 8:6.)

"Christ has asked us to develop

The Voice of a Prophet

By R. Don Oscarson

the spiritual within us.

"Man's earthly existence is but a test as to whether he will concentrate his efforts, his mind, his soul upon things which contribute to the comfort and gratification of his physical nature or whether he will make as his life's purpose the acquisition of spiritual qualities."

"If he would seek the real purpose of life, the individual must live for something higher than self. He hears the Savior's voice, saying: 'I am the way, the truth, and the life.' (John 14:6.) Following that voice he soon learns that there is no one great thing which he can do to attain happiness or eternal life. He learns that 'life is made up not of great sacrifices or duties, but of little things in which smiles and kindness and small obligations given habitually are what win and preserve the heart and secure comfort.'"

"Our living comes hourly and daily in the home, in our association in business affairs, in our meeting strangers. It is the attitude of the person during the daily contacts by which we show whether we are appealing to the carnal or the spiritual within us and within those with whom we associate. It is a daily matter."

"Spirituality, our true aim, is the consciousness of victory over self, and of communion with the Infinite. Spirituality impels one to conquer difficulties and acquire more and more strength. To feel one's faculties unfolding, and truth expanding in the soul, is one of life's sublimest experiences." (Excerpts from general conference address April 4, 1958.)

Spirituality! Something higher than self—a striving for the dignity of man—is one of President McKay's greatest and most often repeated messages to this generation.

Another is the sanctity of the home. Addressing the students at Brigham Young University on October 11, 1955, he talked about the specific factors that contribute to a successful marriage and happiness in the home, using a story from his youth:

"I remember as a boy, in my teens, a summer afternoon walk with sweet companions. We walked up the 'middle lane' leading to South Fork Canyon. On each side of the road were wild roses. We did not stop to pluck any because they were covered with the dust of travelers. We soon reached the hillside. There, too, were roses, free from the dust of the traveler, each one kissed only by the sunshine and the morning dew. We

R. Don Oscarson, author of *Sand in Their Shoes* and *Six Sent South*, award-winning Church musicals, is a busy man with his first counselor duties in the St. Louis (Missouri) Ward bishopric and his shoe merchandising vocation. To write this article, he listened to every recorded work available of President McKay.

plucked the unsullied rose and gave it to the girl companion who seemed so worthy of it.

"This principle seems to me to strike right at the base of happiness in the marriage relations—a standard of purity taught and practiced among the Latter-day Saints."

• • • • •

In the same address he stressed the need of self-control with a touch of humor and a poem. He told of a young husband who had been complaining to his new bride about her cooking.

After listening to him for as long as she could, President McKay declared, she said to her husband:

"I know my cooking isn't good. I hate it as much as you do; but do you find me sitting around griping about it?" This 'griping' after marriage is what makes it unpleasant. Learn self-control, control of the tongue. Will Carlton said:

"Boys flying kites haul in their White-winged birds.
You can't do that when you are flying words.
Thoughts unexpressed
May sometimes fall back dead.
But God himself can't kill them
once they're said."

• • • • •

Then, characteristically, President McKay emphasized the importance of another simple quality to develop in marriage—simple in application but divine in attribute:

"[Another] . . . contributing factor I name is courtesy. During courtship each is pleased to anticipate the wishes of the other, and takes joy in granting those wishes within the bounds of propriety. Too many couples look upon . . . the marriage altar as the end of courtship. It should be the beginning of an eternal courtship, and that means consideration in the home, the same consideration for the wife that was given to the sweetheart in courtship; the same considera-

tion for the husband, even though he sits behind the paper . . . and doesn't say a word. Life becomes humdrum, but that humdrum is broken if we just remember that 'if you please,' that 'thank you,' that 'pardon me,' are just as appropriate and as much appreciated by a wife as our sweethearts appreciated them."

• • • • •

Another of his great themes was voiced in an Easter program held in the Salt Lake Tabernacle. Between musical numbers, President McKay delivered a brief Easter message about the mission of the Savior.

Near the conclusion of his remarks he made this statement: "We believe Jesus to be the [he paused, looked up from the text into the eyes of the vast audience]—no, we know Jesus to be the Christ, the Savior of the world."

• • • • •

In the formal surrounding of a general conference in October 1959, he said this another way:

"I charge thee therefore before God,' Paul wrote to Timothy, 'and the Lord Jesus Christ, who shall judge the quick and the dead. . . . Preach the word. . . .'" (2 Tim. 4:1-2.)

• • • • •

"What 'word'? That 'Jesus Christ, who hath abolished death, . . . hath brought life and immortality to light through the gospel.'" (2 Tim. 1:10.)

• • • • •

" . . . so through the ages men have beheld Christ from different viewpoints. Some who reject him as venomously as did the rabble, see in him and in his disciples 'investors of a Christian moral system that has undermined and sapped the vigor of the European world.' Others with clearer insight, begotten by experience, behold him as the originator of a system that 'promotes industry, honesty, truth, purity, and kind-

ness, a system that upholds law, favors liberty; is essential to it, and would unite men in one great brotherhood."

"Others behold him as the 'one perfect character—the peerless personality of history,' but deny his divinity. Millions accept him as the Great Teacher, whose teachings, however, are not applicable to modern social conditions. [Then, with the intensity of his personal testimony, President McKay added:] *A few—O how few!— . . . accept him for what he really is—the Only Begotten of the Father, who came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness.*" (Italics added.)

• • • • •

And finally, he speaks the secret of happy, successful living, which he has found during a lifetime that spans man's experience from the candle and kerosene lamp to atomic energy and the mysteries of space. In a speech at Brigham Young University he said:

"With all my heart . . . I speak to you after many years' experience, with the knowledge that [for] usefulness, pleasure, joy, happiness in this life, follow Christ's admonition of seeking first his kingdom."

• • • • •

" . . . if you would obtain the highest success, and the most contentment of mind out of life, practice in your daily contacts the ideals of the gospel of Jesus Christ. I do not hesitate to make that statement without modification; I know the results will be what I indicate."

• • • • •

And then a final story:

" . . . a game warden noticed a string attached to a tree leading into a dense forest. He concluded to follow this string to find out its significance. Through underbrush, through overhanging branches, he made his way the best he could

and finally came upon a hunter with what remained of a ball of twine still in his hand. Upon inquiring as to what the twine was used for, the hunter replied, 'I have heard of men who have lost their way in these wilds, and I am determined that if I should lose my sense of direction that I shall have one means of finding my way back.'

"We are all moving forward, more or less, in the dense forest of humanity. Some lose their sense of direction, others wisely have a guide (I'll change the figure and call it an anchor), and they can find their way back even if they trespass across the road or become confused in the maze of human association. That anchorage, I re-

peat, is the ideals of the gospel of Jesus Christ. Happiness, safety, character . . . result from holding to that anchor. . . .

"God help us so to be anchored . . . soon to launch out into the realm of humanity to render service, faithful service for God's kingdom, I pray in the name of Jesus Christ. Amen." ○

A Trilogy of Reminiscences



And She Understood

By Roscoe C. Cox

● Sister Kaaoalahilahi Kailikini—translated, her name means "the thin side the Indian"—was perhaps as fine a specimen of true Hawaiian womanhood as I ever met in my nearly six and a half years among those wonderful people.

Tall, stately, heavy—weighing perhaps 250 pounds—she was kind, considerate, gentle, and generous, and had an undying faith in the gospel of Jesus Christ. When I met her, she was probably about 60 years old and was serving as president of the Relief Society in the Kokoiki Branch, Kehala District, on the island of Hawaii.

She was one of the then quite numerous Hawaiians who had made no effort whatever to learn any language other than her own. She was entirely incapable of making an "r" or an "s" sound, letters not in the

Hawaiian vocabulary. "*Iesu Kristo*" always came out "*Ieku Kaliko*."

It was on Tuesday, February 8, 1921, that we received word that a handsome young apostle, David O. McKay, and his traveling companion, Hugh J. Cannon, were in the islands and, accompanied by our mission president, E. Wesley Smith, would visit Hawaii. All missionaries on that island were instructed to gather at Hilo on February 11.

First there was that five- or six-hour missionary meeting, which no one wanted to see come to an end.

Roscoe C. Cox, retired owner and publisher of the Ephraim (Utah) Enterprise and former Hawaii Mission president, was a missionary in Hawaii when President McKay visited the islands in 1921 and an eyewitness to this impressive experience.

Then came a luau and some of the best Hawaiian music to be had in the islands.

A well-attended public meeting was held in the Hilo Branch chapel in the evening. From the stand I saw Sister Kailikini in the audience and took special notice of her. Her face lighted up as President Smith made introductory remarks in Hawaiian, but she seemed puzzled as President Cannon spoke. Then her whole countenance beamed as Elder McKay spoke.

As soon as possible after the meeting I hurried to her and asked her how she had liked the meeting. "Oh, it was wonderful!" she exclaimed.

"Are you sure you are not fibbing a bit?" I asked. "It was all in English, and you could not understand it."

She put her hands on my shoulders and, looking me in the eye, with tears running down her cheeks,

replied, "*O na huaolelo aole au i maopopo. Aka, of ka Uthane, oia ka'u i maopopo ai.*" ("The words I did not understand. But the spirit—that I understood.")

Then she told me briefly what Elder McKay had said, how on three occasions during the day clouds had briefly hidden the sunshine. He had said this reminded him of three shadows that had come to the Hawaiians: (1) some of the evils brought by the white man, (2) the Hawaiians had lost the land, and (3) they may have lost their land partly because of natural generosity, but also partly because of laziness. She said he urged young people present to acquire land, hold on to it, and reestablish the Hawaiian people as an independent, self-supporting race.

Sister Kailikini probably did not understand a single word the visiting apostle said, but she certainly got his message! ○

A Trilogy of Reminiscences



One Wintry Afternoon

By Luann Duffin Gillette

● Young Gerridina waved farewell to her husband, Abraham, and held their six-week-old daughter, all bundled up and peering out of her blankets, toward the window as the train coughed and slowly chugged away. She forced a cheery smile; but as the last car clanked by and disappeared in the distance, she suddenly felt very cold and very alone. Her husband had just embarked on the long journey back to their native land for a two-year mission.

The Church had brought them from The Netherlands—"the land beneath the sea"—to the new Zion in the tops of the Rocky Mountains just two short years ago. Here they had continued their courtship and married in the temple. Now this same Church was sending Abraham back to Holland to preach the new and everlasting gospel to his countrymen.

They hadn't even considered saying "no" when the call came. They both knew he would go. The

question was rather one of support for Abraham as well as for his young wife and child. Gerridina, tall and strong, with the sturdy peasant heritage coursing in her blood, supplied the answer. She would remain in Ogden, rent a small room from some friends, and take in washing and ironing. Her and Tina's needs would be slight; she could support them and her husband too. Abraham, who spoke beautiful, fluent English without an accent, did wish that Gerridina had learned more English. But the Lord had called, and they had faith that all would go well.

In 1904 washing was an arduous task. One had to transport water from the pump, heat it, and wash the clothes in a tub on a washboard. The service included pickup and delivery.

One wintry afternoon while making a delivery, Gerridina pushed the baby carriage up a snowy street. The carriage was heaped with freshly ironed and folded clothes, and nestled back in one corner was tiny, slumbering Tina.

As Gerridina struggled up the slick incline with her unwieldy load, two boys, who had found the warmed snow perfect for forming snowballs, decided the Dutch laundry woman and her carriage would make a great target. They began in earnest to pelt her with their snowy missiles; and she, unable to leave her carriage on the snowy hill, was hurrying to get past their arsenal and was simultaneously trying to shield Tina from the flying snow.

At this hazardous moment, a tall, handsome man with wavy black hair strode briskly down the street on his way home from Weber Academy. The boys, so engrossed with being unkind, suddenly felt a firm hand on their shoulders.

As they turned and looked up into the stern yet kindly face above, their slumbering consciences awakened. They were sorry, but it was such a perfect day for snowballs. The man understood. He, too, had been a rambunctious youngster full of energy. But he told them to use their energy to do kind deeds, promising them this would bring them much greater joy.

Suddenly the two boys were at Gerridina's side, arguing over who would push the carriage for her;

then, with both boys attached to the handle, the carriage proceeded up the street propelled by a boy-powered engine.

Gerridina watched the tall man disappear down the street. As she looked after him, she sought for a familiar comparison and thought of the sturdy Dutch windmill. She thought she knew who he was, but asked one of the lads to confirm. "Oh, that's President McKay, president of Weber Academy."

The next few years were eventful for both. Gerridina's husband returned, and David McKay became an apostle.

He went on to serve the Church. She went on to become mother to nine fine children and to consent to her husband's fulfilling yet another mission to Holland, this time leaving seven little ones at home.

Many winters and experiences have passed since that snowy day in 1904. The tall, straight young man is still tall and straight at 94, though his step has lost its briskness. The frost has spread through the wavy black hair until, for many years now, his snowy halo has been one of his distinguishing features. He is still called President McKay; however, instead of holding the keys to Weber Academy, he holds the keys to the kingdom of God here upon the earth. Two and a half million people revere him as the Prophet, Seer, and Revelator of God's word.

The once-young mother and wife has felt the stresses of long living. Her strong, straight back is bent, one eye is sightless, and her memory grows cloudy. But among her 85 years of dimming memories, there is one that glows bright above the others. She loves to tell it again and again to grandchildren and great-grandchildren, who never tire of hearing it. "Tell us again, Grandma, how President McKay stopped the snowballs."

And in her charming, lovable combination of the Dutch and English tongue, she begins, "Vell, Yimmy, when Tina, your *moeder*, was just a *kleine meisje*, the Lord called Abraham back to the Nederland. . . ."

Luann Duffin Gillette, mother of three young girls, former schoolteacher, and spare-time writer, has heard this true account many times from her grandmother Dalebout.

A Trilogy of Reminiscences



Here Is A Man!

By Edith Jacobsen

● For many years I have wondered why the General Authorities of our Church were not younger men. Surely such positions are very difficult and fatiguing to persons of advanced years.

Today [about 1961] I heard President David O. McKay speak at the closing session of general conference. He had been in attendance for several days, and as I sat watching younger men, I saw weariness in many faces.

Our beloved Prophet got to his feet with a little difficulty, revealing many hours of strenuous leadership. At first he seemed a little weary, but as he spoke the years seemed to drop from his shoulders as a cloak. His face lit up with inner light, and his eyes shone with the firm conviction of his faith.

Not until then did I realize that my question had been answered. This man spoke with wisdom that comes only with years of living. He does not condemn fellowmen not as righteous as he. His deep knowledge of human frailties surpasses understanding. He is a *kind* man, and that quality is often absent in other great leaders. He is a *wise* man, a man who seeks answers to his problems through prayer.

He may not have the physical stamina of younger men, but few possess the character that radiates from his face. Here is a man who has experienced impetuosity of youth, trials of maturity; who has overcome the temptations that come to all men. He accepts the fact that no man is perfect; he lives his faith to the fullest. His great love for his fellowman emanates from him to such a degree that none who listen with an open mind can fail to grasp this knowledge.

This man is not too tall to stoop to take the hand of a sinner; too self-righteous to have understanding and tolerance; too strong to make allowances for human frailties; too weary to give of himself to others.

Here is a man so full of the love of God that it spills over onto his fellowmen. Here stands a great leader, a man surely chosen by God to lead his people in these days, when the world seems to be tottering on the brink of disaster. May God grant him many more years to continue his great work. ○

A Pocatello, Idaho, housewife and spare-time writer, Sister Jacobsen wrote this sketch after viewing on TV President McKay's closing conference address in October 1961.



Thoughts on September 8, 1967, for David O. McKay

By S. Dilworth Young

Sir:

*Let us leave off, for a brief moment,
The prophetic calling, the
Awesome responsibility
Of presidency,
The terrifying knowledge that
One false step or act may set back
The Lord's work for generations.
For thus the leader weighs his
Decisions,
His responsibilities.*

*Let us look upon a man
Laid bare from his official acts,
From his interpreting the
Lord's will.
What do we see?
The will to keep the word
Of God;
Determination to obey
The higher law,
Yet give each
The right to go
His way without imposing
Righteousness by force,*

*But yielding not one inch
To evil men.
"These things stand true,"
He seems to say;
"Honor!"
"Integrity!"
"Virtue!"
"Respect for womankind!"
All this, and more, firm knit into his
Character,
Into himself.
Thus he willed to be,
And thus he is.*



“Put On the Whole Armour of God”*

By President Hugh B. Brown
Of the First Presidency

● There are those who think (and sometimes say) that we who are so frequently called upon to speak do so without much effort and without any thought.

They, of course, are frequently justified in the second part of that statement; but I remember on one occasion sitting in the Tabernacle here. A young man at the time, I was serving as president of the Lethbridge Stake. At five minutes to four in the Sunday closing session of general conference, I was awakened by someone speaking my name.

It was President Heber J. Grant, and he announced that I would be the concluding speaker. Somehow I made my way to the stand and spoke very briefly. A good old sister came up afterwards and said, “Brother Brown, you’re one man who can talk without

thinking.” She obviously noted my disconcerted attitude, and she added, “What I mean is, the shorter your talks are, the better I like them.”

I have thoroughly appreciated what has gone on today. It is evidence of a lot of preparation on the part of many people. The singing of this wonderful chorus has been an inspiration to all of us. I want to add my voice to that of Superintendent G. Carlos Smith in congratulating all who have had to do with this wonderful chorus from Las Vegas.

There is one other verse that I would like to read of that last hymn, “For the Strength of the Hills We Bless Thee.” It is the fifth verse, which we do not often sing. “We are watchers of a beacon Whose light must never die; We are guardians of an altar

*From an address given at the 1967 MIA June Conference.

'Midst the silence of the sky. Here the rocks yield founts of courage, Struck forth as by the rod; For the strength of the hills we bless thee, Our God, our fathers' God." (*Hymns* 241.)

June is the month of the MIA conference; it belongs to youth. It is the month of graduations and new beginnings; of engagements and marriages; of commitments, resolutions, and decisions.

The fact that everyone's life is spent in the pursuit of self-fulfillment seems to justify our appeals to youth, because not everyone reaches his objective, though all are seeking success.

Robert Louis Stevenson defines success as follows:

"That man is a success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and the love of children; who has filled his niche and accomplished his task; who leaves the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who never lacked appreciation of earth's beauty or failed to express it; who looked for the best in others and gave the best he had; whose life was an inspiration, whose memory a benediction." ("Vailima Prayer.")

And Browning adds this thought:

"Life has meaning, and to find its meaning is my meat and drink."

May I parenthetically say to you leaders of young Latter-day Saints that though we bear witness that we have the truth, we must not be deceived into thinking that we have all the truth and that therefore continued effort is not necessary. What we have is truth, but essentially partial and incomplete.

"From the cowardice that shrinks from new truth, from the laziness that is content with half truth, from the arrogance that thinks he has all the truth, O God of Truth, deliver us."

What we learn today is essentially what we will require to meet the demands of tomorrow. The present leaders in business, industry, professions, universities, and research will be retired. The top jobs are awaiting young people, and whether or not they will be fit to fill those jobs depends upon the preparation you are now helping them to make. Eternal vigilance and action are mandatory, for these are the days when we have to keep running just to stay where our fathers finished. Subjects that to them were incidental have now become imperative.

The present generation has three factors to face

that older generations did not have, or that they had to face to a lesser degree:

1. *The increased amount of knowledge in the world.* And as knowledge is power, when set on fire, there is coming into the hands of this generation more power than any generation ever possessed. Your assignment as officers of the MIA and of the Church is to give inspiration and direction to that power. Knowledge alone, without wisdom to use it properly, may be dangerous.

2. *The advanced stage of education given to every pupil.* Educated men will rule the world and will be responsible for either its improvement or destruction, depending upon how they use their education and their power.

3. *The pressure of ever-improving techniques.* In the very nature of things, where such bewildering progress is being made, obsolescence is ever on the heels of progress, and the old must make room for the new.

Emerson presented an arresting challenge when he wrote:

"If thou canst bear the strong meat of simple truth,
If thou durst my word compare
With what thou thinkest in thy soul's youth,
Then take this fact unto thy soul—
God dwells in thee,
Clouded and shrouded there dost sit
The Infinite, embosomed in a man;
And thou art stranger to thy guest
And know'st not what thou dost infest.
Then bear thyself, O Man,
Up to the scale and compass of thy Guest.
Soul of thy soul,
Be great as does beseeem
The ambassador who bears
The Royal Presence where he goes."

Satisfaction does not arise merely from being good at something, but the successful man is constantly striving to become a certain kind of person—one who is not content to dedicate his life to small purposes, but who has quality in his ambition. He knows that he is not a mere passenger on the train of life. He is the engineer. He spends little time striving to amass the stuff with which to feed his vanity but is determined to become somebody who is esteemed. He is determined to be, not merely to appear. This striving

for success is a mark of quality. He realizes there is something beyond success: it is excellence. In the eyes of the world he may be deemed successful, but he himself will know that excellence is not conferred by the office he holds. This is typified in what the goddess said of Ulysses, that in him "deed and word notably marched together to their deliberate end."

We mass produce almost everything in this country, but we cannot mass produce character, because that is a matter of personal identity. It belongs to those who have found the part they are to play, who are doing the work for which they are best endowed, who are satisfied that they are filling a vital need, who are meeting their obligations and standing up to their tasks.

Character is a positive thing. It is not protected innocence, but practiced virtue; it is not fear of vice, but love of excellence.

"It's easy enough to be virtuous

When nothing tempts you to stray,
When without and within no voice of sin

Is luring your soul away,
But it's only a negative virtue

Until it is tried by fire
And the soul that is worth the blessings of earth
Is the soul that resists desire."

(Ella Wheeler Wilcox)

Character takes no account of what you are thought to be, but what you are.

We must be prepared to meet the changes that will inevitably come, and with open and discriminating minds continue our search for truth. We must dethrone our prejudices, cancel our conceit, and with humility continue the quest that will involve new appraisals of value.

Change, which alone is permanent, calls for reviewing of past decisions and the bases upon which they were founded. There are now on the drawing board, or farther advanced, many aids to comfortable living, i.e. automated highways that guide cars, microwave ovens, synthetic foods, flights to Europe in 90 minutes, individual rocket flights, hydrofoil ships, air-conditioned trains, pocket telephones, global television, new prospects for health and extended life through preventive and curative drugs in the hands of specialists. But will these aids to ease and comfort result in soft muscles, puny bodies, shallow minds, and loose and undisciplined characters? Remember that a halo needs to slip only a few inches in order for it to become a noose, and no possible arrangement of bad

eggs can ever make a good omelet.

But all of these put together will not suffice as we approach the end of the road unless we have endurance. The Lord has said that only they who continue to the end shall be saved. A man may be physically fit, mentally alert, intellectually brilliant, but unless his character is underslung and over-arched by integrity and stamina, he will fail. A man may run a good race for the first part of the course, but unless he has the stamina to make the final sprint, others will cross the goal line ahead of him.

David Sarnoff of RCA, perhaps the best-informed man in his field, made a statement concerning the next 20 years. He preceded what he had to say with this arresting statement: "The world needs the upsurge of spiritual vitality to resist the current cynicism and materialism. The gradual elimination of physical hunger will deepen the more elemental hunger for faith and salvation, for age-old values beyond the material and the temporal. They will gnaw at the spirit and heart of man."

And then he goes on to say, "By the year 1978 we will have learned to extract atomic fuel from relatively inexpensive materials, thus making this power both plentiful and economical. The energy of the sun's rays will be effectively harnessed in a world-wide use. Television, in full color, will be completely global so that men will be able not only to speak and hear around the globe and around the planets, but also to see the entire world in natural colors. Individuals will be able to hold private two-way conversations and see each other as they talk, regardless of the distance separating them. Moreover, the beginnings will have been made in automatic and instantaneous translation of languages, enabling people to understand one another across the barriers of Babel."

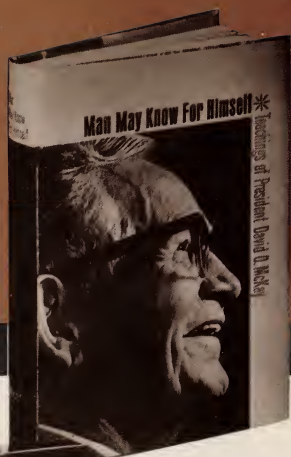
Surely we shall need stout hearts to meet the future—a future pregnant with unborn events and big with possibilities. But if we are constantly preparing ourselves for that future, then the apparent evils of tomorrow will lose much of their size as we approach them.

As we grow older and begin to look back, which is a prerogative of age, we see that the pattern of our lives, which sometimes seemed so baffling, has taken shape and meaning. We need faith to try, hope to inspire, and courage to endure.

The president of Bendix Aviation recently declared that "electronics, in its broadest concept, is an almost miraculous extension of man's senses and abilities. With the aid of electronics he can see otherwise invisible things; he can hear what would otherwise be

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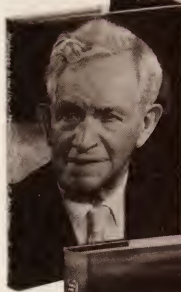


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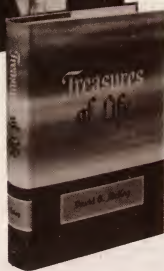
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silent; he can calculate in an hour what would take a lifetime. Electronics is a practical method of sensing anything you want to sense, whether it is movement, light, temperature, or humidity—practically anything but love.

"Electronics has already found a way to ease a man's work, brighten man's youth, speed his education, lighten his daily tasks, entertain his family, defend his home, and prolong his life.

"The future of electronics appears even more baffling than its past. This is a science based on the electron—the smallest particle to be found in nature. Roughly, thirty thousand trillion trillion electrons [that is 28 ciphers, if you would like to write it out] would weigh less than one ounce.

"It is estimated it would take more electrons to weigh one ounce than it would take snowflakes to create a blizzard covering twenty-five hundred square miles. To light even one 100-watt bulb requires six million trillion electrons every second."

The general manager of the Royal Bank of Canada said recently: "People who tell you that you need all the education you can get are not just trying to cajole you into continuing at school; they are stating an undeniable fact. We are living in a time when you need to know about things that were not even in the dictionary when your father was young, and we are entering upon an age when what we learn this year and next will be all too little to keep our heads above water. By all means reach out your hands for all the learning you can grasp, and give your minds to mastering it."

The capability of each of us is changed by application and work and indubitable performance. As one of the earliest Greek poets said: "Before the gates of excellence the high gods have placed sweat."

And Churchill said to his indomitable Britons who faced the greatest national challenge: "I have nothing to offer but blood, tears, toil, and sweat."

"All executive work, all research, is based on directed diligence, on lively movement, on getting one idea on the rails and springing another."

The canny youth (and I like the Scotch word "canny") becomes aware of a wide range of available occupations. He should study them and investigate carefully the listed occupations that seem to offer him the best possibilities for realizing his ambition, taking into account his capacities, abilities, and interests. He will soak himself in facts before making this important decision about his life work.

All of life is a time of learning and relearning, and, may I add, unlearning. As the farmer said, "It ain't my ignorance that done me up. It's what I know'd that wasn't so."

People who stop trying to learn are handicapping themselves in two ways: they are unfit to earn what they believe to be a satisfactory wage, and they cannot rise to the cultural and achievement level that would be made possible by increased knowledge and understanding. All of us must be constantly at work on our own intellectual enlargement. Education is not manna that falls from heaven upon the deserving and the indolent; it is reserved for those who work at it.

Men who become great in any sort of occupation have a passion for work. It may be the pursuit of knowledge, or the totalling up of figures, or the measurement of close tolerance. A healthy person looks upon inaction as the greatest of woes. The brilliance of the executive behind his desk, of the research man at his retort and measuring instrument, of the teacher in front of his pupils—each, if he would

Church to Build Two New Temples

Plans for new temples to be built in Provo and Ogden, Utah, were announced on August 14, following meetings of General Authorities and the stake presidencies in each area.

The proposals for the new temples were enthusiastically received in each area, and committees of stake presidents were named. (Sites were announced August 25.)

The meetings were held under the direction of the First Presidency, with President Hugh B. Brown and President N. Eldon Tanner attending both meetings, and President Joseph Fielding Smith in attendance at the Ogden meeting. Also present were Mark B. Garff and Fred A. Baker of the Church Building Committee and Joseph W. Anderson, secretary to the First Presidency.

The new temples, the fifth and sixth in Utah, are to be similar in construction to the London, Swiss, and New Zealand temples, and will cost about \$2,500,000 each.

Church members residing in the new temple districts will contribute a substantial share of construction costs. If plans can be completed this fall, then it is believed that the temples can be completed by the end of 1969.

President Tanner said that the Logan, Salt Lake, and Manti temples account for more than 52 percent of the ordinance work performed in the 13 temples around the world.

"With a large percentage of Church members concentrated in Utah," he said, "it seems only logical that we need more temples in this area."

Ogden temple district would be taken from the Logan and Salt Lake temple districts, with Provo temple district coming from the Manti and Salt Lake temple districts. Population-wise, the realigned temple districts would be: Logan, 80,638; Ogden, 117,780; Salt Lake, 370,969; Provo, 115,891; and Manti, 60,771.

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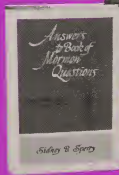
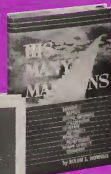
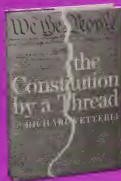
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keep his place at the head of the column, must apply himself steadfastly and constantly to meet the changes that the times will demand.

Anyone who really wants anything will work to get it. He deludes himself who thinks of success without earnestly doing something to deserve it. The heights are not populated by lazy people. Business has no place for its No. 1 enemy, the slovenly worker. We could with profit refer back to Longfellow's poem:

"The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward through the night."

("Ladder of St. Augustine.")

We should all have the wish—and work to make it a reality—that our pilgrimage through life will leave some traces of our having passed this way. Like the lamplighter, a man's course in life can be determined by the light he leaves behind him, even after he has turned the corner. Every act is a guidepost that tells the world which way we are going.

On this journey of life, youth cannot afford to be diverted by casual pleasure; that course yields only "fool's gold." The days are never humdrum or unbearably tiring to a man who is pursuing a purpose. When a writer says he is having fun writing, when a research man says he is having fun in solving problems,

when an executive talks about fun in the game of business, these men are not talking about surface pleasures, but deep-down satisfaction in their work. You can't beat fun, no matter how hard you try.

George Eliot represents Stradivari as saying of his violins, "When any master holds twixt chin and hand a violin of mine, he will be glad that Stradivari lived, made violins, and made them of the best. The masters only know whose work is good; they will choose mine. And while God gives them skill, I give them instruments to play upon—God using me to help Him. He could not make Antonio Stradivari's violins without Antonio." (From "Stradivarius.")

No one else is likely to show profound interest in a young person who shows no interest in himself. We must inspire this self-interest, this ambition. Each person must build a personal identity that is made up of quality in personality, unwavering integrity, and undeviating interest in the project to which he is committed.

The thing for youth to do today is to "get going." Young people in their teens and twenties may not at once influence the years to come; but they can determine that within their present environment and circumstances, they will start and follow through with their determination to be ready to shape that future as they grow into it. If a thing is necessary to be done, do it now. If a tough task impends, do not shirk it. If a difficult decision must be made, get the facts and be courageous enough to decide. The "pending" tray is a treacherous place in which to lay duties and tasks and decisions.

Your progress may be interrupted by some unheralded and unforeseen event not of your own contriving. There is no need to wait with folded arms for the event to pass. Simply ask, is there an opportunity given me by it? Even in your darkest days, fate may be brushing you with her wings.

"Somebody said that it couldn't be done,
But he with a chuckle replied
That 'maybe it couldn't,' but he would be one
Who wouldn't say so till he'd tried.
So he buckled right in with a trace of a grin
On his face. If he worried he hid it.
He started to sing as he tackled the thing
That couldn't be done, and he did it.

"Somebody scoffed, 'O you'll never do that;
At least no one ever has done it';
But he took off his coat, and he took off his hat,
And the first thing we knew he'd begun it.
With a lift of his chin and a bit of a grin,
Without any doubting or quiddit,

He started to sing as he tackled the thing
That couldn't be done, and he did it.

"There are thousands to tell you it cannot be done,
There are thousands to prophecy failure:
There are thousands to point out to you one by one,
The dangers that wait to assail you;
But just buckle in with a bit of a grin,
Just take off your coat and go to it;
Just start to sing as you tackle the thing
That cannot be done, and you'll do it."

(Edgar A. Guest, "It Couldn't Be Done.")

"Our cherished democracy is a spirit, not a law. It provides the environment for bringing out the extraordinary possibilities in ordinary people. Personal effort is of the greatest significance in keeping democracy on the rails and moving forward." (Jenkin Lloyd Jones, quoted in *U.S. News and World Report*, May 28, 1962.)

When nations cease believing in themselves, when they regard their institutions with cynicism and their traditions with flippancy, they will not long remain great nations. When they seek learning without effort, and wages without work, they are beginning to stagger. When they become hedonistic and pleasure-oriented, when their Boy Scouts on their 14-mile hikes start to hitch rides, there's trouble ahead. When payola becomes a way of life, expense account cheating common, and union goonery a fiercely defended "right," a nation is in danger. And when police departments attempt to control burglary by the novel method of making it a department monopoly, then the chasm yawns.

Our democracy presupposes the right of every minority, even of only one person, to differ with the opinions of the majority. The virtue that is rooted in conformity to external menace is immoral cowardice. I quote from George W. Brown in *Canadian Democracy in Action*: "Whatever democracy is, it is not government by brute force but by persuasion. It is a sense of fair play, of justice and sportmanship in the highest sense of that term." (Toronto: J. M. Denton, Sons.)

Democracy provides certain freedoms of speech, of discussion, of assembly, of the press, of vocation, of ownership, of residence, of movement, of worship, of political belief, of association, and freedom from unjust arrests. It provides for the individual to exercise the right of choice. There are various charters to "rights," but they make clear that these charters do not set forth what men would like to have or what men can manage to get or what the state thinks it can safely allow them, but rather what men must

have in order to function fully and freely as men. The essence of democracy is the dignity of man.

Most of life is lived by batting averages, not by perfect scores. The research scientist does not expect that every hypothesis he sets up will prove out. The financier does not expect that every investment will return a maximum dividend. People live by making plans and by putting forth efforts that are, so far as they can see, in line with the results they want. Then they revise their plans and improve their performance as experience dictates. We need fear only one failure in life: failure to be true to the best quality we know.

Goodness without effective knowledge and techniques is pitifully inadequate. But knowledge and techniques without character are futile. The Savior said: "... man's life consisteth not in the abundance of the things which he possesseth." (Luke 12:15.) And J. M. Barrie reminds us that "the life of every man is a diary in which he means to write one story, and writes another; and his humblest hour is when he compares the volume as it is with what he had vowed to make it."

The poet leaves us this thought:

"Wealth is not the things we own,
The stately house upon the hill,
Paintings, rugs, and tapestries,
Or servants taught to do one's will.
In luxury a man may dwell
As lonely as in a prison cell.

"Wealth is not a plenteous purse,
The bonds that one has stored away,
Boastful balance in the bank,
Nor jewelled baubles that fools display.
Things that really gratify
Are the things that money cannot buy.

"Wealth is health, a cheerful heart,
An ear that hears the robin's song,
A mind content, some treasured friend
And fragrant memories lingering long.
Living is an inward art.
All lasting wealth is in the heart."

Paul Speicher, writing in *Southland Life*, tells us what happens to men who refuse to be stopped. This I want to throw out to all present and those whose lives you touch. This is what happens to men who refuse to be stopped once they decide on where they are going:

"Cripple him, and you have Sir Walter Scott.
Put him in prison, and you have a John Bunyan.

Bury him in the snow at Valley Forge, and you have a George Washington.

Have him born in abject poverty, and you have a Lincoln.

Load him with bitter racial prejudice, and you have a Disraeli.

Afflict him with asthma, until as a boy he lies choking in his father's arms, and you have a Theodore Roosevelt.

Stab him with rheumatic pains until for years he cannot sleep without an opiate, and you have a Steinmetz.

Put him in a grease pit in a locomotive roundhouse, and you have a Walter P. Chrysler.

Make him second fiddle in an obscure orchestra in South America, and you have a Toscanini."

History rests on the shoulders of those who have accepted the challenge of difficulties and have driven through to success "in spite of everything." If you give him an impediment in speech, lock him in jail, defeat him in politics, and put him out of office almost in disgrace, you have a Winston Churchill.

Persecute him from town to town and state to state, and finally murder him, and you have a Joseph Smith.

I like the words of Santayana:

"O world, thou choosest not the better part!

It is not wisdom to be only wise,

And on the inward vision close the eyes;

But it is wisdom to believe the heart.

Columbus found a world and had no chart,

Save one that fate deciphered in the skies;

Bid, then, the tender light of faith to shine. . . .

By which alone the mortal heart is led

Unto the thinking of the thought divine."

(George Santayana, "O World.")

And finally: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." (Eph. 6:11-13.)

My young friends, I leave you with my own personal witness that God is a reality, that he rules in the heavens, that he is the Creator of the earth, that he is our Father, that we are his children. That being true, we can become more like him, for just as the oak is involved in the acorn, and as the acorn may evolve into an oak, so God is involved in us, because he is our Father; observing his commandments, we may evolve into something like him.

God help us to appreciate that eternal truth and to live in such a way as to merit his blessings and make progress toward eternal life, I pray in the name of Jesus Christ. Amen. ○



Genealogy

By Sherry Orrock

*Smith names, Fry names,
Dead and gone and dry names!*

*Old names, bold names,
Hard to spell and cold names!*

*This is what I used to think:
Those silly people eat and drink,
Who study family histories,
Places, dates, and mysteries,*

*Loves and heartaches;
Wheel on Grandma's cart breaks,*

*Babies teething,
People—living, breathing.*

*Now I know what joys are found
In searching volumes leather bound
And finding that a wholesome life
Was lived by Great-great-grandpa's wife.*

*These are sigh names,
Make-me-laugh or cry names.*

*Names aren't dry names
When I find they're my names.*

Ride the Hot One with CONOCO'S 3-year guarantee



Conoco dealers get solid support in the high-profit TBA area. It begins with products engineered to have a built-in competitive edge—making the selling job easier.

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And it's typical of the down-the-line backing our dealers enjoy. Valuable technical and management counsel is theirs for the asking, along with employee training, promotional and merchandising help, TBA programs, financing, premiums, and good will-building Tour-aide travel service. Not to mention, of course, a full product line famous for its quality.

Conoco dealers get something else—an excitement-generating,

traffic-building assist from the hottest advertising idea in the business. The Hottest Brand Going is now in orbit, flashing through the skies on TV, billboards, newspaper, radio, direct mail, point-of-purchase. This dramatic space-age concept is promoted by one of the biggest ad budgets in Conoco history.

A forward-looking businessman would get his service station in orbit right along with the Hot One. Sound like anyone you know?



We are a free people; our liberty is not for sale," said Yellowface, wise chief of the Crees of northern Alberta. When he was offered treaty money by the government, he added: "Any time you get something for nothing, you surrender your freedom or part of your liberty."

Because of his refusal to sign a treaty, his people were forced back into the foothills. The year 1908 was difficult. Hunting was scarce, and Yellowface led his braves on longer and longer hunts, leaving his young son in charge of the camp.

During the chief's absence, the boy became ill. As his condition worsened he said he knew he was going to die, but that he desired not to be buried until his father returned, or until every spot on his body was cold.

The boy lay in his tent for three days, his body cold except for a warm spot over his heart. When Yellowface returned, he offered a prayer, and gradually the boy returned to consciousness. He told his father that he had been to the Happy Hunting Ground and met a messenger with a book in his hand.

"This book is a record of your forefathers," the messenger said. "Tell your father to take some of his people and travel south until they find the people who have this book. They will allow you to camp, fish, and hunt on their land. They will not seek to destroy the virtue of your wives and daughters. They will invite you into their homes and make you welcome and treat you as sisters and brothers; they will give you food and clothing."

Then, after describing a man to whom they must go and to no other, the messenger charged the Indian boy to tell his father. Soon after delivering the message, the lad died and was buried.

Chief Yellowface lost little time

in taking his people south, where they finally camped on the Church ranch near Cardston. When some white men rode out to the camp, the Indians planned at first to move on. But they discovered the white men were unusually friendly. The strangers bought moccasins and gloves, and as they left, they invited the Indians to visit the people on the Church ranch.

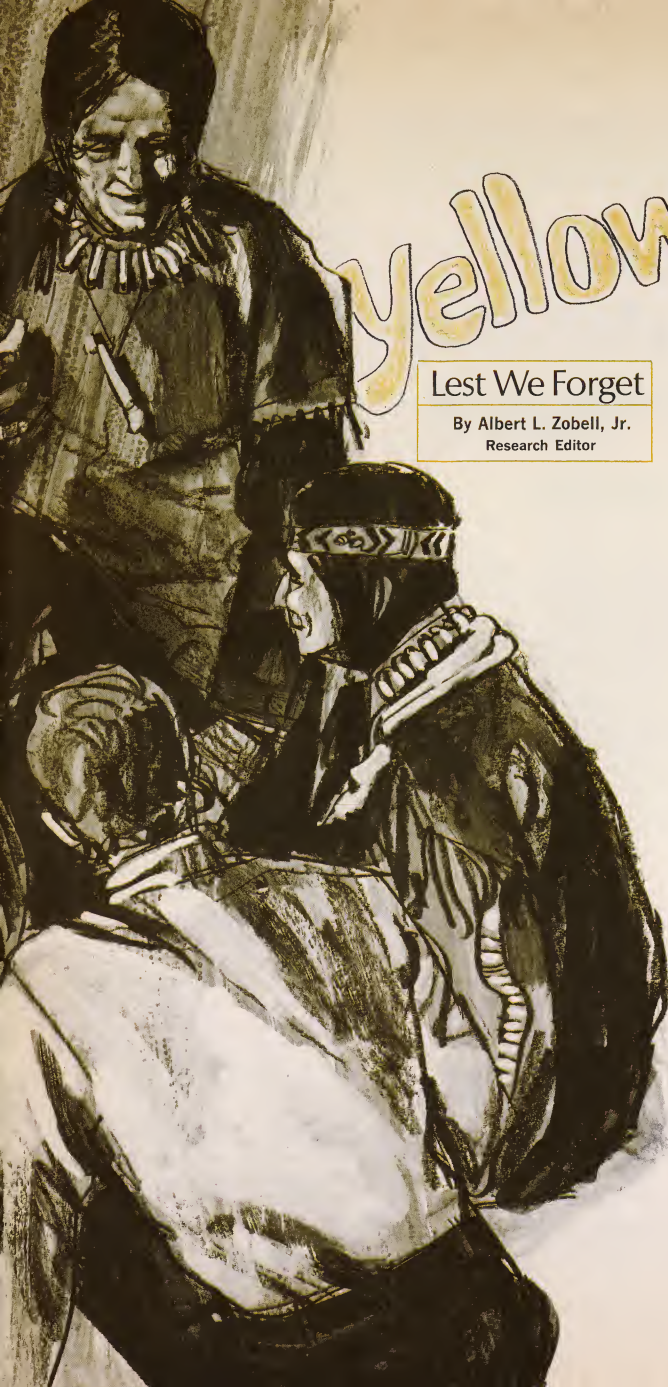
Two Indian women were sent to the ranch home. Bishop James S. Parker of Mountain View Ward was absent, and Elder Olaf A. Olson was in charge. It was Mrs. Olson who met the women and who later recalled: "I was very pleased to see them. I prepared lunch for them. Before they left, I fixed some parcels of food for them, without knowing why. Perhaps it was because my heart went out to them. They seemed so tired and lost and poor."

A few days later Chief Yellowface obtained permission from Olaf Olson to hunt and to fish. The chief now felt that he had found the people of his son's dream. He sent a young brave, Johnny Bushy, to the ranch home to tell the reason for their trek. When Johnny gave the description of the man they should see, Mrs. Olson recognized him as the absent Bishop Parker. On leaving, Johnny pledged her to secrecy.

Bishop Parker's visits to the ranch were always short and hurried. He knew of the Indians' presence on the ranch, but had never taken time to see them. One November day a blizzard kept him at the ranch. Work was at a standstill, and after lunch he went with Olaf Olson to see what the Indians desired.

When Brother Olson introduced the bishop to Yellowface as "the big boss," great joy covered the chief's face. He recognized the man whom he was seeking. The two men were invited in, and the Indian men of the camp were





Yellowface

Lest We Forget

By Albert L. Zobell, Jr.
Research Editor

quickly summoned. Bishop Parker and Brother Olson sat on a ceremonial robe. "I came here to hear you and to see what you want," the bishop said.

"No," said Yellowface. "You have a message for us. Tell us about our forefathers."

The bishop, schooled more as a frontiersman than a scripturalist, began. With the help of the Lord, he spoke for five hours, telling the story of the Book of Mormon. Then Yellowface addressed his men for an hour in his own language, which was not understood by Bishop Parker. Then, speaking through an interpreter, Yellowface held his right hand up and said he knew that what was spoken was true. "The Great Spirit has told me here," he said, placing his hand upon his breast. He then related legends substantiating what he had heard that afternoon.

Copies of the Book of Mormon were given to the Crees. Yellowface and his band camped for the winter months on the Church ranch and then went north to their home for the summer. The following winter they returned to the Church ranch, where they were welcomed in the homes and in the meetings of the Saints.

When missionary work was opened among the Crees 40 years later, some of the older Indian men stood a little taller as they related to the missionaries how they, as young braves, had been with Chief Yellowface during those two winters in southern Alberta. ○

Great progress is being made today in the study and practice of audio-visual forms of communication as they relate to education. A leader within the field is M. Lee Miller, audio-visual director of the seminaries and institutes, Church School System. A former bishop and high counselor, Brother Miller also has had wide experience in the production of educational graphics, films, and records.

The Era Asks

About Audio-Visual Aids for Religious Education



Lee Miller, subject of interview, checks quality of filmstrip print.



Denise Cox cuts and cans 250 filmstrips from 1,000-foot roll of film.

Q—Most Latter-day Saints probably are not aware of the numerous filmstrips produced by the Church Department of Education. Would you briefly review those materials?

A—We have produced 233 sound filmstrips for our various courses of seminary and institute study. Of that number, 201 are specifically for the Indian seminary program, which relies heavily upon audio-visual materials. The remaining filmstrips are used in the regular secondary (seminary) and collegiate (institute) religious education programs. Our most recently completed project is the Book of Mormon series.

Q—What do you mean by “Book of Mormon series”?

A—Several years ago we felt a need to help our students get a better historical orientation of the events in the Book of Mormon. For example, orienting students—or adults—to the history of the Mosiah colony in the Book of Mormon is not easy. The colony went back and forth from Zarahemla to Nephi several times under different guises. But by putting these historical episodes into a filmstrip, we overcome nearly all of the

difficulties in comprehending the events and roles of such historical personalities as Zeniff, Noah, Abinadi, and Alma. Also, we wanted to prepare something to enable our teachers to spend more time with the application of the concepts and less time with verbal, historical orientation. We decided to produce 18 color filmstrips, 40 to 70 frames each, with sound on records averaging about 15 minutes in length. The titles include “How We Got the Book of Mormon” (essentially the Joseph Smith story), “The Brother of Jared,” “The Prophet Abinadi,” and “Samuel the Lamanite.”

Q—What—if any—filmstrips are you presently working on?

A—We are presently completing an 18-filmstrip series for our Church history course of study, which ranges from the time of Joseph Smith to the present. Some of these titles are “The Restored Church,” an overview of the course; “How We Got the Doctrine and Covenants”; “The Martyrdom”; and “The Utah War.” We are also working on a series of 24 Old Testament filmstrips and 24 New Testament filmstrips; the latter

includes a ten-filmstrip series on the life of Paul and a series on the life of the Savior. Each filmstrip will be accompanied by recorded narration and dramatic portrayal.

Q—Does the department also produce movies for classroom use?

A—Yes. We have made 20 movies, usually about 20 to 30 minutes in length. Some of the titles are *Measure of a Man*, a story about personal character growth; *Bitter Wind*, which deals with alcoholism; and *Summer of Decision*, which is a story about temple marriage, and which, by the way, originally appeared in the *Era*. These movies, as well as the filmstrips, are correlated into various courses of study to be used at the most optimum time for effective learning.

Q—Are the same filmstrips and movies used in both the seminary and the institute programs?

A—Many of them are, but if so, they are used differently in each age group. The teacher directs the students in the search for new facts and concepts, in each case commensurate with the course of study. We have found no real overlap.

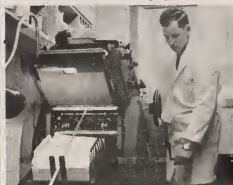
Q—Do these filmstrips and movies



Seminary and institute audio-visual committee members discuss production of new filmstrips for course work.



Artist finishes work on aid for Indian seminary program.



Two BYU students spread rubber cement on flannelboard back.

have sound tracks for non-English speaking students?

A—We have recently been encouraged to develop materials that can be adapted easily to other languages, particularly Spanish.

Q—Why do you produce so many more filmstrips than movies?

A—For several reasons. Cost of a 15-minute movie is more than ten times that of a 15-minute filmstrip, and duplicate movie prints cost about 75 times the cost of a filmstrip duplicate. Also, a filmstrip is more accessible to the teacher.

A movie has to be ordered well in advance, whereas a filmstrip can be available in the seminary or institute building. Maintenance of filmstrips is also easier and less costly. In addition to these reasons, research has repeatedly shown the ability of filmstrips to help students retain information and to sense relationships between people and events. Movies are unequalled in teaching situations requiring students to involve themselves emotionally and to identify with the characters in order to reformatify or restructure attitudes.

topics of student interest.

Q—You spoke earlier of a special emphasis on audio-visual materials for the Indian seminary program. What have you produced for the Indian youth?

A—The Indian seminary curriculum personnel have had to prepare special courses of study for Indian students because of communication barriers and because Indian seminary classes begin with kindergarten or first grade and continue on through high school. As a result of these two factors, emphasis has been given to preparing such things as filmstrips, recorded hymn music for the youths to sing to, picture stories, and object lessons, in order to better communicate the gospel to these wonderful people. The names of the filmstrips are colorful and descriptive of the overall course concept. The kindergarten series is titled "Gary Grower," based on one's growing in the gospel. "Davy Doer" is a series emphasizing doing good things and following the gospel. Some of the other series are "Bennie Builder," "Freddie Finder," and "Johnny Brave." Each of these courses has about 25 film-

strips accompanying it.

Q—Are Indian youth taught the regular seminary curriculum when they reach high school?

A—Some are, but many of our Indian youth attend government boarding schools and non-reservation boarding schools where they are released only one hour a week for religious instruction. In some areas we hold daily classes, and in such cases we use the regular seminary lessons. Otherwise, we have had to develop additional courses of study even for the Indian youth in high school.

Q—What other audio-visual materials do you produce that would be of general interest?

A—We have had excellent success in all areas of our seminary and institute program with a series of 72 seven-inch records featuring excerpts from addresses by the General Authorities. We have excerpted about 350 different stories, experiences, testimonies, and statements from leaders of the Church that can be used very effectively in the classroom to reinforce or help explain a concept or principle. As with everything else we produce, the excerpts are keyed



Wooden sticks to be mounted on maps are examined by Mary Sue Wilkinson.



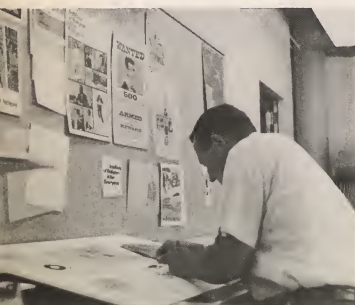
Girls collate lesson manual pages and prepare manuals for shipment.



Ralph Huddleston applies finishing touches to a figure for filmstrip.



Gary Kapp sprays plastic on completed art work for a new filmstrip frame.



Artist Stuart Heimdahl works at desk completing new posters, brochures.



Kirt Olson, scriptwriter, rechecks the story continuity on new script.

into the lessons for the most effective teaching use. We are presently in the process of adding another 53 records, making a total of 125 discs in the set. These excerpts have been taken from addresses dating back to 1938.

We have also produced numerous wall charts, diagrams, pictures, maps, posters, and brochures for student recruitment, and we are now moving energetically into the production of transparencies for overhead projectors.

Q—Why are you emphasizing overhead projectors?

A—The overhead projector is probably the most unsung audio-visual instrument in education. The teacher is able to maintain eye contact with students, keep the room light, pursue normal classroom discussion, and accomplish other things for which he would normally use a blackboard. Transparencies are also very useful in presenting material not yet found in books, which is often the case in our institute course work.

Q—How have students reacted to these new audio-visual aids?

A—We feel justified to develop audio-visual aids only when they

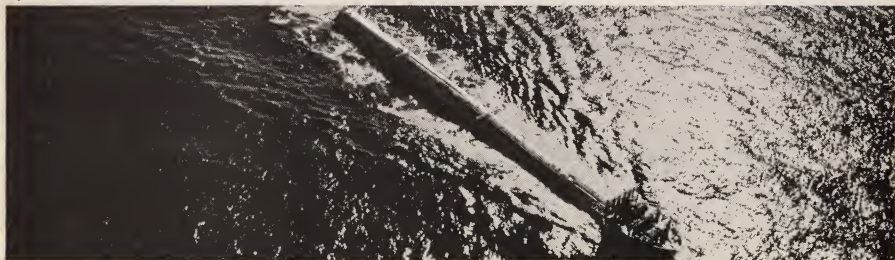
help teachers communicate better and help students learn better. Since producing these materials, we have received a great deal of commendation from students and teachers. Our attendance figures and rate of growth in the seminars and institutes are soaring. Our students are learning faster, retaining knowledge longer, and enjoying the experience more than ever before. I believe the Lord has inspired men to develop equipment and techniques to better communicate the gospel.

Q—Production of these materials involves highly skilled talents in writing, art, and music. How does the department do it?

A—Amazingly enough, we have teachers with talents in many fields and upon whom we often draw. As the work has expanded—basically within the past four years—we have added trained personnel to our central office staff, which now includes four full-time artists who work on filmstrips, pictures, maps, charts, and transparencies. The department also has writers working on courses of study and scripts. Creation of the dramatic and narrative sound is

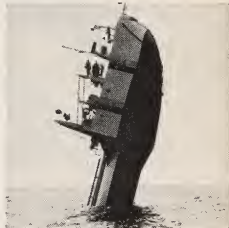
flip

(a special steel keeps her shipshape)



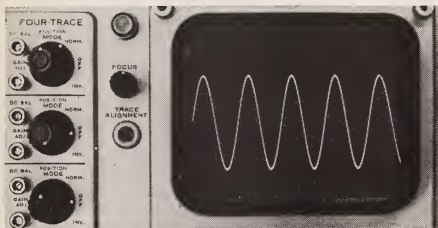
FLIP (short for Floating Instrument Platform) is one of the most unusual research laboratories ever built. It is used to study the behavior of sound in the sea's depths. Underway, FLIP is long and slender,

and it must resist excessive sagging in heavy seas. Its designers needed a special steel to make the hull capable of handling the stresses, and they found it in USS Tri-TEN High Strength Steel.



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FLIP studies will help develop superior sonar systems for our nation's defense. USS-innovated Tri-TEN Steel is 40% stronger than regular steel. Thus,

the extra strength needed to make FLIP's hull design possible could be obtained without using thicker steel plates, saving many tons of useless dead weight.

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United States Steel: where the big idea is innovation

done by several commercial firms. Other firms also press our records and make the filmstrips. Brigham Young University's motion picture studio usually produces our movies from our scripts.

Q—Where are your production facilities located?

A—For the most part, we are

housed underneath the new BYU football stadium. We use BYU students, who work parttime assembling the thousands of lesson kits for the Indian program and preparing the filmstrips and records for distribution.

Q—In the production of filmstrips, decisions have to be made con-

cerning personality or geographical features and historical points about which information may be lacking. How do you cope with this problem?

A—This is a key problem but one that we try to face with inspiration and courage. No one knows the specific manner of dress or architecture of the Book of Mormon times, or even what the persons looked or sounded like; but if we are to make filmstrips, we must commit ourselves to some image. Our decision has been to try to visualize each individual in a way that would best portray him as he is represented in the story. For example, Nephi would be an ideal-looking person. We are given freedom to create within the gospel context. It's a wonderful atmosphere in which to work. For our New Testament, and Old Testament filmstrips we have access to much archaeological evidence, some of which has bearing on Book of Mormon times, but we are still left to make decisions about dress, architecture, and the

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Lee Miller and artist Richard Brown analyze art work projected on wall.

persons involved.

Q—Many Latter-day Saints will want to know if these audio-visual materials are available to the Church at large for auxiliary, ward, missionary, or home use.

A—There has been some use of our Indian materials by Indian missions, because the seminary work in those missions is conducted by missionaries. Beyond that, we are not set up for dissemination of materials outside our own seminary and institute program.

Q—What are your audio-visual plans for the future?

A—We are exploring the use of recorded open-end case studies for our classwork. That is, we hope to produce a number of three-to-four minute dramatic episodes that end just at the moment of decision for the person involved. For example, a youth who needs some money may be presented with an easy yet dishonest opportunity to acquire it. At the point of decision the episode would end so that the students could debate the alternatives and discuss their reasons and

the results of particular courses of action. These case studies have tremendous influence on structuring proper character attitudes.

Also, we hope to develop some movies and filmstrips dealing with problems and needs of college youth. Perhaps in a few years we might produce a series on the

Articles of Faith and a series on the Presidents of the Church. The possibilities are endless. We only hope that we will be up to the challenge and sufficiently inspired in our work to assist effectively in educating our Father's children in gospel truths and habits of eternal progression.

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Department personnel react to a presentation during evaluation session.

An old '51 Ford coupé sputtered up to the curb of Valley High School. An old man popped out and got into the back. Dust puffed from the wrinkles of his coveralls as he bent over. The bib of his pants seemed to have been meticulously starched with dirt, causing it to board out in front of him. If any of the rushing high

school students had stopped to look at him, they might have noticed that he was very thin. His long, thin legs were lost in the voluptuous, greasy folds of his coveralls all the way down to the heels of his boots, where the wide cuffs of the pants dragged the pavement.

But no one had noticed him yet. He backed out of the car carefully and slowly stood up. His right

hand clutched a bucket, and some water splashed out and made little bead shapes on the grease marks of his pants. The other door had popped open by this time, and a pale, thin girl in a starched dress stepped out. A wisp of brown hair brushed her eyes, but she immediately flicked it away.

"Charlie?" the old man mumbled. "Listen—you just go on

"Hey, Kurt! What are you doing here?"

"I need some help with my scout troop."



Love Is Like a Yellow

By Edna Karlinsey



ahead of me."

"What, Papa?"

"I said you just go on up to the lab-ORatory like you was goin' to class. Don't pay no mind to me. I'll track behind you about 20 feet like I was stalking a beaver to his dam. Nobody'll ever guess that I'm your old pa. I'll find my way up to the lab-ORatory that way."

She nodded silently and left him.

A few boys stood around the entrance, playing "chicken" with the bell, to see which one could stay the longest and still not be tardy. She hurried past the boys and under the archway, which had engraved on it "Know the truth and the truth shall make you free."

Out of the corner of her eye, she saw her father limping because the bucket had hampered his usual long, even stride. Maybe she should wait and hold the door for him. No, someone might notice. She rushed quickly through the archway. One of the boys would help him, she was sure. They were talking about their science fair projects.

"I'm building a maze. My little brother has this hamster, and I'm going to put it in my maze and put food at one end and see if it can. . . ."

They were too busy. They didn't notice the old man in the coveralls hobbling past. She looked down at her neat black flats and hurried on. He looked like an old, dried-up, brittle starfish to her.

"Hey, Charlene!"

She flew up the stairway, clutching her biology books.

"Hey, Charlie! What are you doing, joining the track team?" a voice called out behind her.

"Oh! Hi, Peggy," she answered.

"What are you running from? Is someone chasing you?"

"Huh? Oh, no. No one's following me. I'm just hurrying up to the lab."

"What are you going up there for now, when you have English in about five minutes?"

"I'm entering a project in the science fair. I have to go up and show it to Mr. Pederman—I mean, I have to talk to him about it."

"Hey, look what's coming behind us. It looks like a hobo got lost and couldn't find the railroad tracks. Ha, ha!" She laughed at

her own cleverness. "Hey, look! He's carrying a bucket of water and sloshing it all over the hall."

Cringing, Charlene turned and watched her father, threading himself in and out between the cliques that blocked the flow of traffic. A girl with long blonde hair bumped his elbow, and water splashed onto her leg.

"Watch it, Gramps," she muttered. He looked very confused and apologized, but the girl had turned away before he finished. Charlene's neck burned till she thought it would singe her collar. She hurried on. Students flowed everywhere now, up the stairs, through the hallways, into classrooms, gyms, and locker rooms.

It isn't my fault, she thought. Why does he always have to dress so grubby? What does he want me to do, introduce him to the student body president and all my teachers?

"Mr. Pederman, I would like you to meet my father, Mr. Karwalski. He's a grease mechanic for the bus company and was barely graduated from high school. He speaks like an illiterate backwoodsman, and he acts like one too. Every weekend he takes a local Boy Scout troop up to Mt. Carlton or out on the sound. You may shake hands with him, but I wouldn't advise it. He still has grease on them."

Oh, phooey! It was his idea! He told me to go ahead of him. He must have been ashamed, too. Why is everybody looking at me like I'm a criminal? She crept cautiously down the hall, deftly picking her way among the crowd, and entered the hall that led to the biology lab.

Peggy grabbed her arm. Five or six girls were walking with her father and peering into the bucket as if it held the wonder of the whole universe.

"Charlie! You didn't tell me. He's carrying the most beautiful starfish. It's yellow with little

spines sticking out all over. It's really lovely, except one of its legs is all mashed up. He said he was carrying it for you. Is he your d . . . ?"

"Nol No, he's my . . . uncle!" she shouted.

"I thought you didn't have any relatives here."

"Oh! Well, he's not my real uncle. He's a friend of my dad's—a close friend," she explained, softly now.

"What did you say? What are you whispering for? You act as if you're running away from him."

Charlene's neck went red again. She began stuttering, "Oh, Peggy! What do you care? He just offered to help me to get that to the lab. I have to hurry. The bell's going to ring."

"You have time, and besides, Mr. Pederman'll write a note for you to get into English."

Charlene lunged into the room. About 30 students raised their heads and stared at her. She made her way to the back of the room where the aquarium stood against the wall. Peggy and the others fell aside at the doorway to let the old man go in. His head hung down while he limped awkwardly from the weight of the bucket, as if his leg were maimed in the same way as the leg of the starfish. He got halfway past the students when Mr. Pederman looked up at him.

"Hey, Kurt! What are you doing here?" a voice called out across the room. "Are you Charlene's father?"

"I'm not sure anymore," the man mumbled. "I thought I was."

The teacher strode over and shook his hand. "I need some help with my Scout troop. Two of my boys made Eagle, and I don't know what kind of program to put on for them. Maybe you could come over and help us out."

The old man nodded.

"Do you know him, Mr. Pederman?" Charlene demanded.

"Of course. He's the assistant Scout commissioner over in Lincoln Lakes District. He helped me get my troop back on its feet last year."

Peggy jabbed one of the other girls and said loudly, glaring at Charlene, "What a liar! She sure has been stringing us along . . . her own father!"

Charlene poured the contents of the bucket into the aquarium. The starfish was gold with a brown underside.

"I tried to be careful, honey, so's I wouldn't hurt it anymore than it was," her father said as he laid his rough hand on her shoulder.

"Were you the one who caught the starfish on the beach?" the teacher asked.

"Yes, sir," Charlene answered.

"You should have had your father help you. He's the best wildlife man around here. There's a trick to getting the tube feet of a starfish to retract. You have to do it gently with some warm water. If you're in too much of a hurry, you'll hurt the starfish, like you did this one. The point is to get the ambulacral system to retract."

Charlene watched her father talking to her teacher, then started walking slowly to her English class. She would be counted tardy for the first time that semester. She had come close to it almost a hundred times, it seemed. Now it really didn't matter at all if she were late. She just couldn't seem to care. . . .

Charlene sat at the kitchen table. It was 7:30, and supper was out of the way. Her mother had prepared it and then left for a community art class. Her brothers were outside playing. She had till the next morning to write up her science fair project report. She wanted to get

to bed early so she'd be ready for her history test.

In the backyard she could hear her father talking to some Boy Scouts. *How am I supposed to study with all that noise?* she wondered.

"Randolph, where would you go to find firewood if it had been raining all night and you hadn't stored any dry wood in your tent?"

"I think the book said to . . ."

Papers, a dictionary, a type-writer, and pictures of echinoderms were settled all over the table. She realized that her father would come in soon and want her to move them so he would have room to eat. He had been home since 6:30 and hadn't eaten. Those boys had been waiting for him to come home so they could pass their merit badges.

"Well, howdy, Randy and Jeff," he had yelled, and then they had all gone to his tepee. He had owned that tepee ever since she was in the fifth grade. What a bunch of bother for nothing!

"On March 3 a member of the echinoderm family, an *asterias vulgaris*, was found on Steilacoom Beach. One of its trivium was damaged in the conveyance of it to the laboratory, so that three-fourths of the arm was totally lost. Daily drawings were made of its progress in the tank. The damage did not include its pyloric stomach, so that theoretically it was possible for the animal to regenerate another arm with time if placed under favorable conditions." She was reading what she had written on the paper. But she could still hear the voices outside.

" . . . under a large, thick fir tree that would shed rain water. That's where you could pick up dry twigs."

"O.K., Jeff, let's see you build a fire with this match and no newspaper."

"Hey, Mr. Kurt, did you time

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Chinese Proverb

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me? I know I ran faster than I did yesterday."

"Get out of the way, Butch. I'm building a fire!"

How could she possibly study with all that? Dad was starving himself to death for those boys. It just wasn't worth it. . . .

A memory nudged her conscience: a little girl crying in the back yard, her father kneeling down on the wet ground. It had just stopped raining. She wore a thin white blouse and a dark blue skirt, with a blue Beehive band across her chest.

"Don't bawl so much, Charlie. We've still got time to build the fire. Now come over here next to me and I'll help you. It's only 10:30. We've got a whole hour and a half before your teacher'll be here. Now grab this here pocketknife and start shedding kindling like I showed you."

She dragged her sleeve over her eyes and knelt down beside him. They worked all morning on the cold, damp ground. Just before noon, they had a little fire going. They knelt around it to keep the wind from smothering it.

Small wisps of smoke stung her eyes, and she was crying. She hugged her father. She hugged the peach tree nearby. She wanted to hug the little fire, and she almost hugged her teacher who edged carefully around the side of the house, trying to miss the wet branches of the fir trees. She finally earned her last emblem and received her Beehive award. Her father caught a bad cold and stayed in bed for four days. She always procrastinated to the last—and then he had to rescue her.

Shaking herself out of her reverie, she thought, *Tomato soup won't make much of a dinner for him tonight.* She got up and opened the refrigerator door. . . .

It was dark when he came in. His weathered face looked yellow in the warm kitchen light. The stillness of the evening seeped through the curtained windows.

"Hi, Pop," she cried.

"Hi, yourself," he barked. She flinched a little. They hadn't really talked to each other since the day he had carried her starfish to school.

He opened the cupboard door.

"The soup kid—that's me. Always I come home on Wednesday night and your ma's out painting, and all the food's either eaten up or put away. I wished I didn't have to work so late!"

"Sit down, Pop. I made room for you at the table." A green place mat and a full setting of dishes and silverware sparkled at him.

"Gettin' kind of fancy for tomato soup, ain't you, daughter?"

"Oh, I don't think you'll be eating tomato soup tonight, Dad."

"Oh?" he said, sitting down warily.

"No. I think you'll be eating spaghetti."

"Spaghetti!"

"Yes, don't you like it?"

"Well, I guess so."

She set down a big platter of noodles with red sauce and fat, juicy meatballs.

"I also made some baking powder biscuits—just for you."

"Really!" he exclaimed as he looked at her.

"I cooked something else for you."

"Potatoes and gravy?" he asked.

"Well, that's all I've learned how to cook in my food class so far. I don't think I'm too good at meal planning yet. Don't you like it?"

"Sure I do. I mean, of course I like it, honey. I'm just . . . well, I'm just surprised, I guess. What did you do all this for? Nobody ever bothered to go to so much

trouble before when your mom's been gone."

She put her arm around his tired shoulders. "Well, I just happen to love you. That's all. Oh, Dad, I'm sorry I was so awful to you that day. I'll never be ashamed that you're my dad again."

After sharing tears of joy and love, she said, "Dad, do you think you could take me camping during spring vacation? I've never gone with you before—the boys have always grabbed you first."

"Well, yes, I guess we could go. We ought to take your mom along, too. I never thought that you might want to go with me. You was always so busy with your friends."

"Yes, it would be a good idea to take your mom. She could paint and I could cook and you could go fishing. I'm not a perfect

cook yet or anything, you know."

"No? I thought you were!"

She giggled. "I was going to make some rice pudding for dessert, but I forgot. Would you like some peaches?"

"I would love some peaches," he declared.

"Oh, Dad. You know my starfish?"

"Yeah, Charlie? Is it dead?"

"No, it's growing another arm just like you said it might. First it sealed over where it had broken off. After four weeks of care it has grown about three-eighths of an inch! I guess it has forgiven me, too."

He nodded and smiled as he ate another meatball. Overhead a couple of stars winked down. A cloud drifted in front of the stars, hiding them, and then it passed. ○

Daughter of a father who has been highly honored by Boy Scouts of America, Edna Karlinsky Whitney wrote this part-autobiographical story in appreciation of Scout fathers everywhere. With her husband and young son, she resides in Tacoma (Washington) Second Ward.



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Project Family Night

By Janis F. Hutchinson

● I nearly entitled this article "The Blessing of Widowhood," which might seem a strange title, but the awareness that resulted from being a widow was one of the greatest blessings I have received.

Bobby was nine months old and Patty was four years old when their father died, so they felt the impact very little. But Gordon, being six years old, was at a very vulnerable age. He wasn't able to cry, so his feelings came out in temper tantrums, in sulking and meanness, in poor schoolwork, and in emotional outbursts of all kinds. I knew that he was going through an ordeal, but I didn't know how to handle him.

At bedtime Gordon had great difficulty saying his prayers; he would try, then cry and get mad (at me, I thought). Then I would become tired, angry, and disgusted with him because of his attitude toward me; and I'd walk off, leaving him to cry. If I tried to put my arms around him or to give him a kiss, it usually turned out to be a physical battle.

He would tell his sister that he hated her and wished she were dead. This created an additional problem, for Patty felt he rejected her. It frightened me when he would say he wished he were dead. If I had to scold him for something, he would cry out, "Why don't you just kill me!" He was so extreme! At times, he would deliberately get himself into trouble at school, or with me, so he could be punished and have attention. I was frantic and I was hurt. Psychologically, I couldn't explain the situation nor solve the problems till later.

But through it all came an awareness of the responsibility of motherhood. This may sound

strange, for I know that most mothers realize this, and I thought I did, too.

But as my world now began to revolve around my children, I realized more than ever before the importance of spending planned time with them, showing more interest in their problems, listening, teaching, and learning how to communicate with them.

I have always been active in the Church. Ours was a small ward, and every person was needed. At the time of my husband's death, I had six jobs. From the added jobs at home, such as roofs to seal and pipes to fix, I suddenly was beginning to bend a little. It seemed that every time my children wanted me, whether it was Patty asking me to play with her, or Gordon needing my presence and understanding, or Bobby wanting to wrestle or smother me with loves and hugs, I was always short of patience and too busy with some kind of lesson to prepare. I would become frustrated and would scream at them.

I loved my Church work, yet I loved my children too. I realized I was neglecting the children emotionally and spiritually. I knew I couldn't keep up with my Church activities, which I felt were so important, and still be able to give necessary time to the children. I simply couldn't do both. But give up even *part* of my jobs? This was like giving up breathing. I felt an obligation to accept positions when I was asked. It was a difficult decision to make.

In despair, I finally said to myself, "I can't possibly do all these church jobs and raise my children right, yet I must do what I'm asked. What am I going to do?" I remember speaking aloud, not ex-

pecting an answer, but then an answer did come: "Give it up—not *all*, but most of it." With this answer came the realization that the Lord didn't expect me to sacrifice my family relationship for the Church, and that if I failed my children, I was failing God.

Having made my decision, I informed my children that I was going to give up three of my jobs so I could spend more time with them. I was surprised at their reaction. "Now you can play paper dolls with me!" Patty exclaimed. Gordon just grinned from ear to ear. Bobby, too young to understand, but sensing something, joined in by tackling me cowboy style.

I prayed night and day for help in teaching my children—to help them overcome the emotional problems that their father's death had created, to establish a closer family relationship, and to make the gospel a real part of their lives. I was overwhelmed at the magnitude of the task; I didn't know where to start or how to go about it. Then the Church introduced the *Family Home Evening Manual*—an answer to my prayers.

What fun we've had on family nights! We have a lesson, flannel board stories, songs, and each child's contribution of entertainment. And, as Patty jokingly says, "If we don't end it all by popping corn, the whole thing is a flop!"

I have tried not to be overbalanced. Games, puppet shows, surprise refreshments, mountain outings, home movies, cartoons, and other such treats are as important as the serious teaching.

But, in momentary despair, I can see that even all this does not make angels of them. They are young and growing up, so I still find

"Yes, I
did it!"



Sister Hutchinson, Wendover (Utah) Ward Gospel Doctrine teacher and secretary of Wendover schools, wrote this inspiring account of the benefits of home evening as a result of her experiences since the death of her husband in 1961.

Bobby's milk in the cat's dish, the bathroom mirror masterfully decorated with toothpaste, Patty's clothes stuffed behind the dresser instead of in it, Gordon's sandwich crusts neatly tucked behind the back door, smashed graham crackers underneath their pillows, school books and homework hidden outside in the doghouse, fibs, and talking back. They can still be mischievous and even naughty!

One of our most irritating problems was solved because of a family night lesson. Usually when I found some damage done, I would say, "Gordon, did you do it?" "No!" "Patty, did you do it?" "No!" "Bobby, did you?" "Nope, twoss my heart!" Obviously one of them was lying, so it seemed rather hopeless. The home evening lesson suggested that one way parents could inspire their children to strive for integrity was to help them realize that when someone was at fault, he should face up to his mistake. When I saw that lesson, I thought to myself, "You can't tell me this lesson will do any good. Maybe it can help adults, but certainly not children."

I had just completed a large oil painting, which was invitingly gooevy. I placed it on the top of the piano before I went to the store. When I returned, I noticed a big fingerprint right in the middle of it. So I started the old line of questioning, expecting the same old answers.

"Patty?"

"No, mommy!"

"Bobby?"

"No, twoss my heart!"

"Gordon, did you?" There was silence for a minute. "Gordon?"

"Yes," came the quiet reply.

"You did it?" I was shocked.

Again the answer—"Yes." He

even walked over to the doorjamb to show where he had wiped his finger off.

"What made you admit it?"

He shrugged his shoulders and said, "Oh, I just got to thinking about that lesson you gave." This was certainly a giant step in the right direction!

One of our first home evening lessons emphasized helping each family member realize that he or she has a special importance to the family circle and has been blessed with certain talents with which to bless others. I find that children are sometimes prone to think that they are not very important and that parents are always very negative in their attitude toward them.

In preparing this lesson, I began to think of talents each child might have. I was surprised to realize the negative thoughts I had of them. Then I remembered that Gordon, my oldest, liked to repair things. Suddenly, I had an idea. I needed a metal strip installed on the edge of my kitchen linoleum. While Gordon was at school, I started the holes where the screws would go so they couldn't possibly go in crooked. Later I asked him if he could possibly lay the strip and screw it in, as I didn't seem to have the knack. With great pride, he did the job. I mentioned this incident as a concrete example of his talent when I gave the lesson. How important he felt in front of the other family members! The lesson gave him something new to think about. He had always had fun fixing things. Now, through principles brought out in the lesson, he saw that he was blessed with this talent in order to serve and make other people happy. My idea had worked. Patty's and Bobby's talents were also pointed out.



What Should I Wear to Conference?

By Mabel Jones Gabbott
Editorial Associate

● The doors of the Tabernacle in Great Salt Lake City were opened to the public for the semi-annual conference of the Saints in October 1867. Even then as today, the people began to assemble long before the hour named for the opening of the gates on the south and west sides of the temple block. By nine o'clock there was such a dense crowd around these entrances that there was no passage along the sidewalks. So reports the *Daily Telegraph*, adding that "the streets were filled with carriages, wagons and horses, indicating that there had been an early and large ingathering that morning from the country. . . ."

We can assume that the women coming to conference then were concerned with what to wear, for women have always been concerned with fashion. It had been 20 years since the pioneers had come to the valley; and in those 20 years the Saints had produced much cotton, wool, flax, and silk.

Godey's Lady's Book, the women's fashion magazine published in the East during the 1800's, indicates that where hoop skirts and large puffed sleeves had been the fashion before the Civil War, as the century neared the 1870's the skirts were narrowed, and long trains had become popular.

That these fashion trends were known to the Saints in the valley is evidenced in the counsel given to the women from the pulpit of the great Tabernacle by President Brigham Young: "It is the ladies who introduce the fashions here. I will take the liberty of speaking with regard to some of them I refer now to the trails or trains that it is fashionable for ladies to wear at the bottom of their dresses. You know it is the custom of some here to have a long trail of cloth dragging after them through the dirt. . . . The ladies of Israel should consider these things . . . and be governed by good sense instead of foolish fashions in their modes of

adorning and dressing themselves." (*Journal of Discourses*, Vol. 14, p. 103.)

Whatever style or fashion was worn, we can be sure the Saints of that day came modestly and properly dressed, for often in his discourses to them President Young would say, "It is vain and foolish, it does not evince godliness, and is inconsistent with the spirit of a Saint to follow after the fashions of the world. I wish to impress these remarks especially on the minds of my young sisters—the daughters of the elders of Israel." (*JD*, Vol. 14, p. 16.) "It is beneath the character of the Latter-day Saints that they should have no more independence of mind or feeling than to follow after the grovelling customs and fashions of a poor, miserable, wicked world." (*JD*, Vol. 13, p. 4.)

There seems to be a desire in every woman, no matter how saintly she may try to be, to also try to be in fashion. And there seem to be in every generation those styles that are unbecoming to the modesty and dignity of womanhood. And always the words of the prophets warn us against such styles.

In 1917, fifty years after the opening of the Tabernacle, the following was sent to all women officers and teachers in the Church:

"Dear Sisters: Some months ago the Presidency of the Church addressed a letter to the General Boards of the Relief Society, Young Ladies Mutual Improvement Association, and the Primary Associations, calling attention to present conditions of immodesty in dress and social conduct, and asking that these organizations take up the matter with the women of the Church. . . .

"[Some young girls] thoughtlessly follow the 'fads' of fashion. Many of them wear sleeveless gowns and . . . extremely low-cut

bodices and short skirts. . .

"Latter-day Saint women should be leaders in this movement. . . Each one should ask herself: Am I measuring up, in this respect, to the highest standards of modesty and to my professions as a member of the Church of Christ?" (*The Improvement Era*, April 1917, pp. 552-54.)

Today, 1967, Latter-day Saint women, young and old, coming from far or near to attend conference in the wonderful century-old Tabernacle, may well read and remember the advice given this generation by Elder Mark E. Petersen:

"Has not the time at last arrived when girls and women must place decency above fashion? . . . All skirts are not extremely short. Many sensible people have the decency to avoid . . . skirts that are too little, too short, and too tight. . . . Cannot two and one half million people popularize decency by a united effort? . . . We are strong enough to make a style of our own and to popularize it, but it must be a style in harmony with our Christian ideals." (*Era*, February 1967, pp. 6-7.)

We do not know the exact cut of the skirts, the exact color or material or line of dress that each woman wore who attended that semi-annual conference of the Church held in the Tabernacle for the first time in October of 1867, but we believe that all women in the hundred years since then, and in all the years to come, might do well to believe and live and say with the Prophet Brigham Young:

"Just as sure as we are the Church and Kingdom of God, just so sure have we to give laws and fashions to the world, sooner or later. When we walk humbly before the Lord and observe his precepts, we can say to the world, follow us and our fashions." (*JD*, Vol. 12, p. 220.) ○

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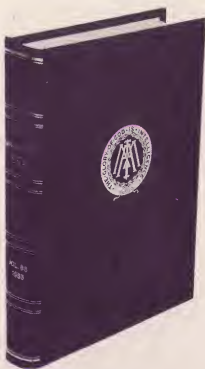
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"With all my Church activities I couldn't find necessary time for my children. What was I to do?"

One day I conducted a little survey among my older neighbors, asking, "What pleasant memories do you recall that really influenced your life?"

Old Mr. Smith sighed and gave a nostalgic smile. "I remember the family dinners with loved ones. It made each of us feel important and wanted. I don't think I'll ever forget smelling mother's homemade bread, pulling honey candy, popping corn, singing the old songs, or cranking out homemade ice cream."

Two elderly sisters who lived together enjoyed reminiscing. "It was always such a thrill to come home from school and smell the freshly baked cookies. Home was always the center of our activities. It was the gathering place. During Christmastime, as a family we'd string popcorn for the tree, take frosty hikes, and go on outings to the woods to gather mistletoe and berries to decorate the house."

Simple traditions, yet these added up to the making of a real home. I thought that if family activities hold families together and make memories that remain, then I would start *making* memories for my children.

My work is laid out for me now. It takes time and energy, but somehow I feel that I'll be able to help them and myself acquire a feeling of family unity, establish a strong religious faith, and learn the necessity of prayer and the great blessings that come from it. Through striving for high ideals, we shall teach each other by example.

This is not easy for me to do alone. Sometimes there's so much to do and to be taken care of. There are many nights when I am too tired for family night. But I

mustn't let up, for I am beginning to see results.

Now Gordon can talk to me, and I to him. That was a wonderful beginning! He sometimes offers to put his arm around me—all on his own—and he lets me give him a kiss at bedtime. An outsider would probably never appreciate this step forward unless he had witnessed the way it used to be. Furthermore, Gordon doesn't throw tantrums, and he isn't as mean to his sister as he had been. On Valentine's Day he wrote a note to Patty:

"Dear Patty, I really do love you, but after all, I'm a boy, and boys just get too embarrassed saying stuff like that. Love from Gordon."

Patty has been able to feel the improvement in his attitude toward her. "See, he really loves me," she'll say with a wink.

Because of the closeness that our family nights developed among us, Gordon finally admitted what the trouble was in his attempt to say his prayers. "My prayers go to heaven, and heaven is the place where Daddy is, and that just makes me too sad to talk and say my prayers." Because I had always managed to put up a good front, he had assumed he was the only one who was sad. I could see that it was too much for him to cope with and understand. So I deliberately brought up the subject of his father's death at bedtime (a subject I had avoided before) and asked Gordon if he'd like to talk about it or ask any questions. When he realized that I felt just as he did and that it was normal to feel sad, an even closer relationship developed. I feel this would never have been achieved without our family nights and the

planned activities and fun we have enjoyed together.

Through the understanding and increased communication we developed, I finally understood why Gordon deliberately put himself in a position to be punished, and I realized the reasons for his emotional outbursts. He missed his father and wanted to be with him so much that provoking a spanking or wishing some extreme physical hurt onto himself was the closest he could come to killing himself (or death), and death was where his father was.

Since my effort to establish better relationships with the children, many problems have been resolved. Among other things, Gordon's schoolwork has improved. He used to get D's on his daily work and now he gets A's and B's. Each of the children knows within himself that I love him and that his Heavenly Father loves him. They know that each is important to the others and to the family as a whole. I am grateful for the wonderful idea of the family night. However, the problems with Gordon were not ironed out in just a few nights. It has taken about three years.

This special night, once a week, will be part of those wonderful memories that will always influence their lives. I hope that one day, when their grandchildren ask them about their childhood days, they'll say, perhaps with that far-away look in their eyes, "Oh, how I remember family night, and the closeness, togetherness, and fun that existed in our family!" The experiences in a home can be even more than a memory; they can be a living presence throughout the years. ○



The Upward Reach

*Vera of
Youth*

Marion D. Hanks, Editor • Elaine Cannon, Associate Editor • September 1969

The Upward Reach

Chief of all thy Wondrous works,

Supreme of all Thy plan:

Thou hast put an upward reach

Into the heart of man. (From "God the Architect," by Harry Kemp)

The Upward Reach . . . it's called working out your own salvation in some circles. Or thinking high or walking tall. Some think of it as hitching your wagon to a star, while others look upon the upward reach as moving toward eternity via the iron rod.

A child feeling lost reaches out for mother. Another child, afraid, puts his hand in dad's. Now grown up, he finds greater needs and a Heavenly Father's guidance to reach for.

Getting in touch with heaven while at least one toe tags the grass is what a lot of young life ought to be about. Having your goals higher than you can touch puts a lot of stretch into the soul of a teen. It's what puts spiritual shine in a girl's face and a spark of the divine in a boy's demeanor.

We're considering in this issue the meaning of the upward reach to you personally as you can see it in the lives and writings of other choice young people. Reach upward. Find yourself. Find the way of God.

The Editors

Afterthought

By Marjorie Hafen

1. Dragging Main

*Riding around with boys feeling gingery
May lead to death or permanent injury.*

2. Smoked Out

*If the urge to "be someone"
leads you to try nicotine,
You'll find you're the "has been"
who never really has "been."*

3. Flight Into Fantasy

*The first cool flight into LSD
Courts mayhem, death, or insanity.*

*Filled with internal conversations,
The shade of constant brooding on his brow,
He writes on, ever tireless of the quest—
For what he little knows, or why,
He cannot answer fully.
He catalogues from inside out, that old man;
Unlike the analyzing statisticians of his day,
He finds all he needs to know of men within himself.
Introspective probing explains our common link
And yet . . . and yet he fears and needs his kind,
Wants them to think only good of him,
Worries lest he looks alone for what he hopes to find,
And finds neither what he always expects or likes.
He wonders what we think, but dares not ask,
Knowing we would have to lie if what we thought
Were not what we thought he wanted us to think.
Outwardly he is calm and coolly remote,
But he speaks somberly of inner tears
And daily doubts and vague, tiny fears.
We think him quaint and quite removed
Because we banished him so many years ago.*



That Old Pet

By Dennis Drake

Dennis Drake, 22, of Rancho Cordova, California, submitted this winning entry in the 1967 Era of Youth writing contest.

Blinded

By Suzanne Eystone



● Jolene pulled her sweater around her shoulders and looked up the street for the bus. In the evening dusk she could see its small red lights wending laboriously through the traffic.

"Hurry, hurry, hurry," she chanted under her breath. She hated standing at the bus stop with all the people staring at her. She hated standing there even more than she hated riding the bus.

Soon the airy swooshing of brakes and the heavy odor of the diesel fumes enveloped her in bluish puffs of gas. By the time she had grabbed her coin purse, the doors had folded back smoothly and the driver

was watching her scurry from the curb.

Jolene dropped her money into the box and was about to sit down when a loud laugh startled her. Two boys were sliding across the last seat, crashing into each other, and laughing uproariously.

"Oh, no!" she gasped, and a painful red tinge washed her forehead and cheeks.

"Dan Todd! Oh, no! I look so terrible. Oh, why today!" She ducked her head quickly and slid into an empty seat. She kept her head bowed and patted her dishwater hair, pulling it forward, pushing it back, and then pulling it forward again.

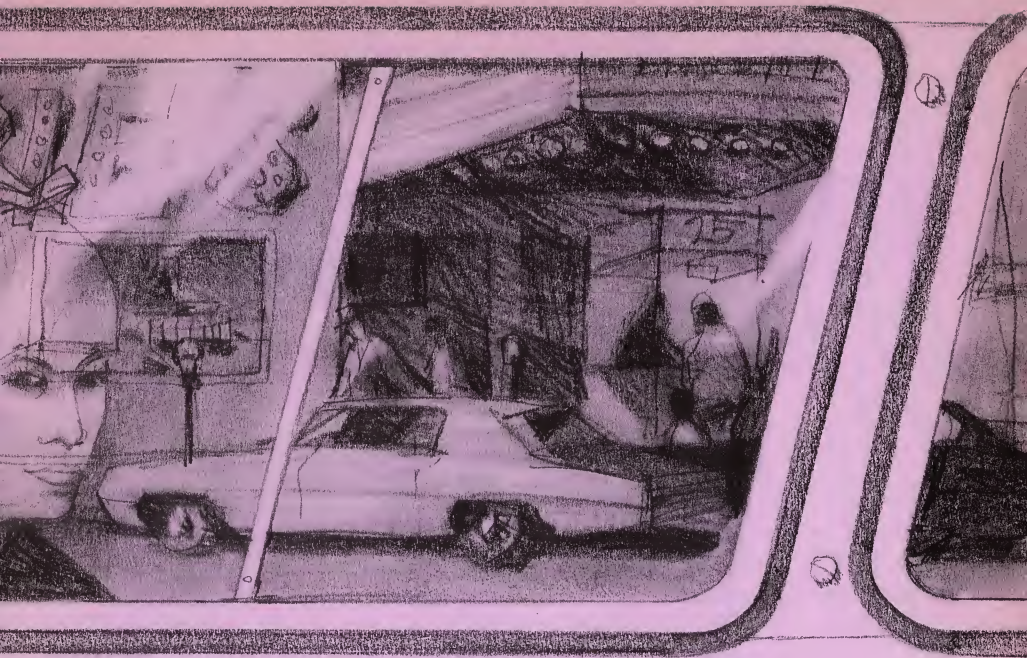
The boys roughed around, jostling and tickling each other, then smothering with laughter. At each outburst Jolene crouched lower into the seat.

A thin, middle-aged man walked unsteadily up the aisle, groping with his hands to tap the metal bars on the seats. He reached the driver and smiled.

"Is this Frost Street?"

"Yes, it is, Mr. Durlany." The driver hesitated a moment, then added, "Beats all how you know which street we're on."

"Well, Charlie, man doesn't see with his eyes only, you know." The blind man laughed and stepped cautiously down the steps.



Outside, the sun, a smooth ring of burnished bronze, slipped behind white crested mountains.

When Jolene looked up to stare through the window, she saw only her own face reflected back in wavering lines. She stared at it for a moment, following the outlines of her nose and eyes, pausing at the blemishes and the stubby thick lashes. "Oh, I wish I was beautiful. Dear God," she pleaded softly, "I'd give anything, anything! Please make me pretty, please."

She caught the movement of the boys in the glass and knew they were pointing at her.

"They're probably saying how ugly I look." Jolene realized that the next stop was hers, and she reached self-consciously for the buzzer. It rang loudly when she pulled the cord, and she jerked away.

Once off the bus she pulled her sweater tighter around her waist and hunched over, putting her face against its woolly softness.

"Oh, I'm so ugly, ugly, ugly! No wonder nobody loves me. I even hate myself."

She hunched over further into her sweater and hurried into the darkness. The boys in the bus were strangely sober as they watched the disappearing figure

on the sidewalk.

"Hey, Dan, who was that? You acted like you knew her."

"Aw, some girl in my class."

"She's cute, isn't she?"

"Yeh. That's the trouble—she only thinks about herself. She's just plain stuck-up."

The bus, its bright red tail-lights glowing, worked slowly up the street, then turned the corner and vanished from view.

Suzanne Eyestone, 18, of Ogden, Utah, submitted this winning entry in the Era of Youth writing contest.

An Event in the Life of James A Cullimore

● There was great excitement at the ranch home of Scoutmasters Paul and Harold Walker as the Scouts of Troop 1 of Lindon, Utah, assembled on a beautiful night, July 17, 1923, preparatory to a hike the next day. The bedrolls were spread out on the straw stack under the stars and in the barn on the hay. In the early evening there was little sleep because of the pranks and normal running about.

At five a.m. we were up, and after breakfast we were on our way to the campsite—Pittsburg Lake—up the north fork of American Fork Canyon. The boys were stacked in a wagon bed. Scoutmaster Paul Walker, who had been ill and was still recovering, took Old Rone, his faithful horse, since the doctor had told Paul he could go if he did no hiking. Old Rone was a faithful horse used by the Walkers to drive cattle on the mountain range. It had a reputation of being a surefooted and dependable horse. We all felt secure with it carrying the Scoutmaster, for it had taken him over mountain trails many times.

As we journeyed up the canyon to the campsite, we had the normal fun of a group of boys on an outing. Once, where the road was very narrow at a point far up from the base of the canyon, the rear wheel of the wagon seemed to slip dangerously close to the edge, and we were all frightened. We soon came to the old Dutchman Mine, where we unpacked the supplies from the wagon, loaded them onto packhorses and mules, and started up a trail to Pittsburg Lake. After a few hours we arrived at this mountain clearing with its lake and fresh spring and its beautiful play area.

We could have been content to spend the entire time around camp with the many exciting things there were to do, but the excitement of climbing the mountain was too great. Thus we started out after breakfast and made our way to the top. The Scouts all hiked while Paul Walker, the Scoutmaster, rode Old Rone. We reached the summit and continued along the top on the trail, which continued slightly at the side of the ridge.



The trail soon came to a rugged wash, full of sharp rocks and rough terrain. At this point there was a step-down of about 18 inches. We were concerned about the horse continuing because of the step-down and the rough and narrow trail that followed. But Paul was confident that Old Rone could do it; they had traveled this kind of terrain many times driving cattle on the range. But after Old Rone stepped down the 18-inch incline and started across the rough area, Paul decided to turn back. To turn the horse on this narrow, steep trail was frightening in itself, but the horse made it and started back along the trail. Then it came to the incline—the 18-inch step-up. It tried the step but missed its footing. It tried again and again; then it became excited and lunged forward, trying harder, but missed again, lost its balance, and fell backward. The horse, with the Scoutmaster on it, rolled over and over on this rugged area, down the mountainside. Paul was thrown free about halfway down, but the horse rolled all the way to the bottom.

We Scouts stood frozen with fear, numbed by the horrible sight before our eyes. Then we rushed to our Scoutmaster's aid. As we reached him he was moaning and in great pain. Blood was coming from several severe gashes and cuts on his head and face. Young and frightened, we looked at Paul, then at the steep mountain he had

Messages from General Authorities

By Elder James A. Cullimore

Assistant to the Council of the Twelve

just fallen down, and wondered how we could ever get him back to the top. Then someone suggested we pray. In unison, we quickly knelt and prayed to the Lord for help in getting our Scoutmaster to safety, for direction and guidance in this disaster, and for his recovery.

When we arose from our knees, Paul directed us to get him out of the hot sun and into the shade. Then he sent us down to the horse to get the saddle blanket and to make a stretcher out of it. This we did, and we finally were able to start up the mountain, with Paul on the improvised stretcher.

In the meantime, one of the boys had been dispatched to go to camp and then on to the Dutchman Mine for help. There was usually a first aid man there, and we hoped that he would be able to come with help.

After much difficulty and many rests along a trail that led back and forth across the side of the mountain, we reached the top. Some of the Scouts had already made a fire and were melting snow with which to bathe the wounds and cuts before bandaging them. The boys applied their training in first aid as they bandaged Paul. This done, two poles were cut out, and by using coats and shirts of some of the boys, we made a sturdier stretcher. Then we began the long trip back to the camp.

Before camp was reached, the

first aid man from the Dutchman Mine met us. He said he could do nothing more than what had already been done. He directed us to the main road, where his pickup truck was waiting. We placed Paul in it and drove to the nearest town. I distinctly recall the pain and distress Paul was in during the journey. The roads were rough and the truck was not a particularly gentle cradle.

Later it was discovered that Paul had suffered a broken collarbone, a fractured skull, and many cuts and bruises.

Although the Scoutmaster directed his rescue from the accident scene and conversed with us continually until we reached home, he remembers nothing of the whole incident. It was the next day before he completely regained consciousness.

The Scouts had done a perfect job with the first aid they rendered. The bandages they had applied weren't removed for several days, but the broken bones and the wounds had healed perfectly.

Brother Walker recovered fully in a few weeks and has lived a long and happy life. Now retired, he wrote to me recently: "I have always felt that it was the leadership of my Scouts that brought me off the mountain.

"Of this one thing I am sure—because of the prayers of a group of boys that day, I am here today."



*On the Scene
with the Editors*



● You could almost hear what the posters said; they were that lively and attractive: "Color me excited . . . come color me great! . . . Color me a big adventure at the Youth Academy for Girls, 1967 vintage." Small wonder the slogans were successful in enticing girls from all over the country to Brigham Young University campus for two summer weeks of memorable activities and training.

Come they did—ranging in age from 10 to 18—crying when they arrived because they were lonely and homesick already, and crying when they left because it had all been so wonderful. Two sessions were held this summer, with nearly five hundred girls participating in a program monitored





by trained counselors who lived with the girls in their dormitories.

They came for two weeks, and once the fee was paid they were off for a round of classes in everything from poise and interior decoration to religious education. They ice skated and had tennis instruction. They staged dramatic entertainments and stayed up hours listening to each other's talents. They had Sunday School and MIA, free time and travel tours.

We dropped in on them one afternoon and watched them tape their TV show in full costume with clever song. We visited them in the dorms. We checked their pottery creations. Sewing class was in full swing when we arrived with camera in hand to pic-

ture their efforts at a dress or sarape.

There was a meal of good food and lively chatter, followed by movies and a jaunt to the observatory for stargazing. There were swimming and a bit of bowling and time out for treats at the candy canteen (except the line gets SOOO long).

Youth Academy leaders were Katherine C. Taylor, whom everybody circles about when she appears on the scene (she's THAT lovely and that important), and Ronald C. Hills, director of special courses and conferences, who served as religious leader for the special academy ward during the period the girls were in session.

It was all so much fun and so friendly and so stimulating. ○



It Isn't Too Soon

Dear Elizabeth,

How is school? Are you still alive—with all that homework? The "Peanuts" article I'm enclosing reminded me of you. Of course you're studying geometry now, aren't you? Hum . . . a big high school freshman you are now. Wow! How is ol' Hillside treating you?

I'm taking first-year German. It's really fun. Languages are so exciting! After I learn German, I want to learn Spanish and Italian. Am I crazy? Are you thinking about high school and college yet? It's not too soon! If you're thinking about going away to school (it's neat! Have you talked to your parents yet?), it's a good idea to send for a catalogue. Send to any college you're interested in and see what the entrance requirements are.

There are certain things you must have in high school. I'm so glad I took two years of Latin in high school. Don't think that you'd be an oddball because nobody else takes it. Other people don't take it because they think it's too hard or dull like physics or chemistry. But it's not dull at all! Neither are physics and chemistry. And it's so intellectual! It really gives one prestige to study Latin or Greek. But I think Latin is a little more practical, and you don't have to learn a new notation, as you do in Greek and Russian. By the way (librigens in German!), I think if you keep up your Russian and maybe take some more, along with French in high school, you can get transfer credit in college. Believe me, it's worth it, because then you get some requirements filled without having to take the classes, and you have more time to take things you want to take instead of spending so much



This letter was written by Julianne Schreiner, a student at Stanford University, to her cousin Elizabeth Engar, a student in Salt Lake City, Utah.

time filling requirements, which is a bore! It's much more fun to be able to take what you want to! Of course, to get into a good college, you have to get really good grades, too. I think I had about a 3.8 average (not quite as good as my sister's, but studies are getting harder all the time, aren't they?). You're learning things right now that lots of people have never had the opportunity to learn—you're a real scholar! So work, work, WORK and you'll never regret it; whereas, if you just hang around and don't study much (as much as you need to, to get those A's), you'll get the less glamorous side of every deal you try to get in life. You'll miss out on so many things. I know you're really busy and that you have lots of responsibilities at home, but if you tackle every bull by the horns (now really think about that), if you grab every single difficult math problem, French assignment, or home task and wrestle with it until you are the victor, just think how much more people will look up to you each day! Everyone will look up to you: your family, your friends, your teachers (the best way to apple polish is to study), your church leaders, and everyone else. I'm sure you already know how people admire those who have worked really hard to get where they are now. It's more than true that you get out of a thing only as much as you put into it. If you don't study hard, you won't get good grades, which will be depressing; on the other hand, if you work hard, you will get good grades and much praise too! (This statement is also a law of physics: the output of a machine will never exceed the input.)

Another thing I have to tell you that you may not realize for a while: as you grow older, differences in age lessen. Not literally, of course, but as young people grow up and take on adult attitudes and opinions and begin to think like adults and be adults, adults begin to treat them as adults—somewhat as equals. For example, when you are 25, your best girl friend may be 30, and you won't even think about the difference in your ages! Think of the difference in age between your mother and my mother (20 years) and what close friends they are. The point is that you at 14 and I at 19 are only five years and 23 days apart, and that's really not very much. So I think that you and I ought to be best friends—secret confidantes. O.K.? I'll tell you all about college, and you tell me all about high school. I think you're just great! Good-bye for now.

Love, your pal,
Julianne



● As a person matures, he begins to realize the value of having a wholesome character; and at the age of 17, several of the benefits of integrity are becoming much more apparent.

A 17-year-old is making decisions that will affect the outcome of the rest of his life. Since he is graduating from high school, he must choose which college to attend. Soon after he begins college, he has to decide what vocation he wishes to go into. He will also consider going on a mission, and he needs to intensify his preparation for it.

Integrity in character is invaluable in making these decisions and in setting goals for life. If the wrong decision is made, there will hopefully be time and opportunity to correct it, but making the right choice can save the time and trouble involved in changing one's attitudes later in life. A head start

in goals can be irreplaceable in today's highly competitive society, and a person who has made his decisions and sticks to them has a lead over the one who cannot make up his mind and flirts with one line of work and study and then changes to another.

At 17 the basic principles of character are being formed, and the traits that will mark a person's character either have appeared or are appearing.

The teen years are like the foundation of a building or the roots of a tree. If they have not been properly constructed, the rest of one's life, like the rest of a building with a faulty foundation, will be insecure.

This is not to say that a person cannot repent and then begin rebuilding anew, but this is the difficult and dangerous way.

The student who has standards and integrity is looked up

to by his fellow students. This becomes especially apparent as a student becomes older and starts to realize the value of true principles.

Just as the good people throughout the scriptures were, on occasion, derided, so today's students with high standards are sometimes ridiculed by their fellow companions because of their so-called "goody-goody" attitudes and their lack of desire for "kicks." These taunts, however, come most often from those who do not have the qualities they see in others and are jealous because of it.

The true admiration of students is shown when they choose the people who will be their leaders. People with honesty, sincerity, and fortitude should be chosen for all the important positions. The "in" students who often run for office just for fun and prestige are rejected in

Integrity at Seventeen

By George Cannon

almost all cases by the ones doing the voting.

One of the most disliked individuals is a phony who tries to put on a show of friendliness and concern just for personal gain. Even in high school, where popularity is sometimes determined by dress, social standing, and cleverness, there are very few students who object to wholesome attitudes. And those who do object may themselves not understand, or have the strength to maintain, proper values. Integrity is not only recognized, but also admired and respected by nearly all students.


Another advantage is that of having good companionship during high school days. If a person has high standards and values, the people he associates with will be likely to have the same standards and goals. The company one keeps is almost as important in building character

as one's own attitudes. Also, associates who have the same attitudes tend to join forces. In this way friendships are formed, not only for high school, but for later on as well; thus, integrity and attitudes are usually the basis for forming associations.

The most important value of integrity, however, is a value that remains constant from age 7 to 17 to 77, and that value is the peace of mind and clear conscience that come from doing good and living a good life. No matter how much praise is received or how many taunts and pokes are taken, the actual test of integrity is in the person's own mind.

Integrity is not something that suddenly pops up one after-

noon, and it is not gained by sitting in a Church meeting every Sunday merely because that is the proper thing to do. True sincerity, love, and honesty come from constantly striving to attain these qualities.

When the values gained from integrity by a 17-year-old are spoken of, something has to be said about the work needed to gain the blessing. A 17-year-old can try every day to be kind to his fellowman, to be friendly, not only to his friends, but to everyone. Honesty can be developed by resisting the temptation to cheat on tests and assignments, and by always doing the work required. Dependability and devotion can also be expanded in each day of living. 

George Cannon's father, George I. Cannon, is president of the Central British Mission. George, Jr., stayed in Salt Lake City to complete his senior year at Highland High School. He was one of Highland's star football players, played on the first team in basketball, and is an accomplished musician.

Extracurricular Activities

By Margaret Dyreng

● Is there a chance to use your talents in a college with many students?

Yes! Oh, yes! There is a place for you at any university. Want to develop culturally, you say? Take advantage of the concerts and lyceums your university offers! Your university will bring in big names in the world of performing arts. You'll perhaps never again have a chance to experience quality entertainment in such quantities. The most important development comes from personal participation, however. So become involved. It's not hard.

Like singing? Show your interest to the people in the music department by trying out for one of the many fine choral groups of the school.

Or perhaps you play a musical instrument. Then you may want to join one of the instrumental groups, such as the marching band or the symphony orchestra. Once you become active in

these larger groups, you will make friends and learn of further opportunity in more specialized areas.

Have a flare for the dramatic? Many universities have approximately ten major theatrical productions each year. Why not try out? Sure, hundreds do it, but don't get discouraged. Give the directors a chance to know you. Let them see a lot of you. Try out for plays produced by students for their directing class. Parts in these plays are easier to come by and will give you excellent experience.

Art, anyone? Become involved through your classwork, and from there you will find numerous opportunities. If you are pretty good, perhaps your work will be selected to be shown in the art gallery of the student union building.

Some universities have a student program bureau, which can readily use talented individuals on programs sent to community groups in surrounding areas. Don't forget the possibility of the dance program and the clubs involved in that area. ○

A select group of college students suggests ways you can find your identity outside of college classes.

Student Leadership

By Lynn W. Southam

BYU Student Body President 1966-67

● There are three things that make it possible for one to be successful in running for a student office.

First, it is imperative to have right motives. Right motives to serve are fundamental in Church teachings and democratic processes and will enable one to lead with conviction and strength. Fellow students recognize those motives.

The second element is to have a program of merit that others could accept or reject. In most cases all candidates will be good people, but their programs may be very different. Students learn

what type of program to propose by talking to other students and their advisers, and, above all, using their own resources. The programs should have merit and cast a good reflection on the student body and the school.

The third factor, and often the most important, is being able to accept one's self. Many do not run for office because they have a complex. They feel inferior or foolish when they step out and are noticed. It is hard for them to run for election because of fear of being defeated. They don't want their friends to laugh at them for trying to be a leader. As soon as a person realizes that he does have something to offer and that others need his service, the road to involvement is easy. He can become a leader, and, more important, he will accomplish much good for his school and fellow students. ○

More Than a Pink Card

By Don L. Searle, Jr.

● Are you worried about becoming just another pink membership card in one of those large campus wards when you go away to college next fall? Forget it. Let me tell you what happened to me the first time I attended a Brigham Young University ward.

"Bishop," I said, offering him my hand, "my name is Don Searle. I'd like to volunteer to help out in the ward."

"Fine," he said, smiling. "We need you right now as a home teacher. I'll see that you're assigned a partner as soon as possible."

It was strange, I thought, that he should say, "We need you," but I soon learned that everyone in the ward was needed. And I found the same spirit of fellowship there that we had in my own small home branch.

I, and many students like me, have learned, as you will, that college wards can be just as intimate, just as hospitable as your home ward. And

they will be, if you will let them.

Chances are all the positions of leadership in your home ward are held by married adults. Campus ward organizations, on the other hand, are almost entirely student staffed. You may have the opportunity to be a leader in the priesthood, Sunday School, or Relief Society, as well as in a university ward MIA program, designed especially to help college students develop spiritually and socially. With four organizations to be maintained, there is a place for everyone.

The only limits on your participation in ward activities will be the ones you set for yourself. There will be ward social activities, work projects, and temple trips, all designed to help you grow. In fact, the larger your ward, the more opportunities you will have to learn about the gospel from others, to make new friends, or to serve someone else as only you can.

Your ability to succeed in a college ward depends not on "IQ," but on "I will." So put yourself in the middle of all the things going on around you. Membership in a college ward offers you a whole new set of opportunities to be an individual. Take advantage of them. ○

College Plus

Social Aspects

By Dona Gregory

● Graduating from high school and walking on to a university or college campus, no matter how large or small, is an enormous step. It brings about changes in nearly every aspect of a young person's life—study habits, cultural attitudes, and, perhaps most important, social actions.

Nearly everyone has the dreaded fear of becoming "lost in the crowd" or "another number." And loss of individuality and self-identity can become reality unless young people realize that being

able to adjust and mature socially on the campus is an integral part of their education.

The real value of leading a well-rounded social life lies in acquiring the ability to associate with others graciously and to lose one's self in the service of his fellowmen.

Getting to know people at a university isn't as difficult as some might imagine. Daily contact is unavoidable and can be one of the most enjoyable aspects of college life. Opportunities to meet people are everywhere—in classes, at sports events, in the dorms, and in campus activities. The key to success in being socially accepted is to simply be yourself.

Creation

By Ann Busath

In the beginning (but not really the beginning—only a moment in the span of existence that is always), I learned of a plan of my Heavenly Father for me and my spirit brothers and sisters. Himself exalted and perfected and holy, our beloved Father wanted us to have a chance to follow his path. His firstborn, our elder Brother, Jesus, would organize a world where we could live and grow and learn to love and truly care. It would be a difficult experience in a world of imperfect men and irrevocable law, and we must choose if we would follow him.

And so, somewhere in the light-filled darkness that is space, I said, “Yes.” And I waited for my turn.

My Brother set about making a world for me and *you*, the Father’s children. And one day I left a place I cannot remember now to come here, to begin the union of my life with the earth.

In the hazy brightness that is childhood, there was the first recognition of beauty—the smell of eucalyptus, the first encounters with sea and sun and sand, and fog—wet droplets on my face, a bee, flowers, and cypress trees bent strangely by the wind.

And as I grew, so the world became more marvelous; and deep inside began the warm, sweet pain that is earth-love.

My Brother made light that falls soft and silvery at night and makes shadow patterns in the wind—

light, golden-blue, and gentle in the days of spring sun—and light that spreads its colors first faintly red to orange to golden, to dispel the blue-black that is night—sunrise. And I have eyes to see.

And he made wind to rustle softly through a thousand leaves, glistening silver-slippery water to sing and stumble on its way to the sea, and birds to fill the morning air with soft flute-tones. And I have ears to hear.

He made hands to touch in the bright warmth that is “How are you?” or “I will help” or “I begin to love you”; and eyes to speak, to see beyond the words, to understand, to discover.

He gave me a heart that sees and hears and feels the earth he made, and deep within me earth-love swells to overflowing. He gave me tears of joy to shed.

You have these things, too. They are gifts—blessings beyond our ability to receive.

And someday when I have seen my Brother again and my Father has welcomed me back, I hope, with my mate, to be able to begin the direction of a world like this. And our children will turn in the cold sweetness of morning light to heavens of their earth with eyes that glisten with tears born of earth-love to say, “Thank you, Father.” ○

(Ann Busath is 20 and a zoology major at University of California at Santa Barbara.)

Best of Movies

By Howard Pearson

● *The Young Americans*, first full-length feature to be based on the popular singing group of that name, is another family movie delight for the summer.

It was previewed by June Conference MIA visitors to Salt Lake City, and they pronounced it fun, happy, sweet, and "just the type of movie we need."

That it is. It isn't weighty by any means. Starting out with tryouts of hundreds of talented young people for the 36 openings in the *Young Americans*, the picture goes through their rehearsal and training period and then follows them across the United States to Washington, D. C. It ends up with them preparing for a trip to Europe, setting the stage for a sequel, *Young Americans in Europe*, which should be ready next year.

There isn't too much depth to *The Young Americans*, unless one can gain some insight into how to train young people as a result of watching the behavior of these young people and their director.

Other recent releases that should appeal to mature audiences include *Thoroughly Modern Millie*, a comedy-farce about the 1920's, starring Julie Andrews, Mary Tyler Moore, and Carol Channing; *Up the Down Staircase*, a drama of life in a disadvantaged school in a metropolitan city; *To Sir, With Love*, starring Sidney Poitier as a schoolteacher for dead-end kids in a poor section of London; *Africa, Texas Style*, starring Hugh O'Brian in a cowboy-type film with its setting in Africa; and *A King's Story*, absorbing documentary about the Duke of Windsor from his childhood through his abdication as King of England.

Younger audiences should enjoy the following films for the entire family: *Brightly of the Grand Canyon*, story of a little burro in-

volved in a murder mystery in the canyon; *The Reluctant Astronaut*, starring Don Knotts in a comedy about a Mr. Milquetoast-type character who finds himself headed for space; *Tammy and the Millionaire*, a charming production about the further adventures of the popular teenage character.

The Walt Disney company has a new movie out for late summer, *The Gnome-Mobile*, a fantasy that finds ageless Walter Brennan starring as both a business tycoon and a 934-year-old gnome. He has two Irish grandchildren he takes into redwood forests, where everyone becomes involved with gnomes and a kidnapping plot. The fun is typically Disney and the grandchildren are played by those two cute youngsters from *Mary Poppins*. *The Gnome-Mobile* joins the re-release of *Snow White and the Seven Dwarfs*, *The Shaggy Dog*, and *The Absent-Minded Professor*, other entertaining shows from Disney.

Also included in the summer releases is *The Taming of the Shrew*, a lavish, splendidly performed version of Shakespeare's timeless comedy on which the musical *Kiss Me, Kate* was based. This will hold appeal for youngsters of junior high school age and beyond and for those who find particular enjoyment in Shakespeare.

It is a superb interpretation of the Bard's classic with Richard Burton playing one of the most robust Petruchios in history and delivering Shakespeare's lines with a style that makes them live. His wife, Elizabeth Taylor, plays a mean-tempered woman who has been shunted aside in favor of her younger sister, Bianca. Casting of the featured roles is flawless. Many students will receive study guides from schools to explain the setting and the story. ○

Motion pictures reviewed on this page are neither approved nor recommended by the Church or the Era. They are, however, in the judgment of the reviewer, among the least objectionable of the current films.

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The LDS Scene



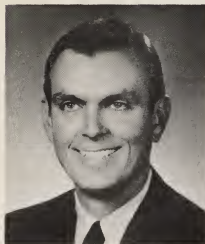
Uruguayan Institute of Religion

The first institute of religion in South America has been organized at the National University of Montevideo, Uruguay, to provide fellowship and religious study for some 100 Latter-day Saint students enrolled at the university. The group's first activity was attended by 18 students, and rapid growth is predicted by recently released Uruguayan Mission president James R. Barton.



Brigham Young Basketeers

Brigham Young University basketball team, the 1967 National Invitational Tournament champions, traveled during the summer months throughout the Far East and South Pacific on a six-week people-to-people goodwill tour. The Cougars, coached by Stan Watts, with Alan Witbeck as assistant coach and Rod Kimball, trainer, were scheduled to play 29 games in Japan, Korea, Formosa, the Philippines, Australia, New Zealand, and Tahiti. They will return in mid-September.



"Athlete of the Year"

General Superintendent G. Carlos Smith of the YMMA congratulates Billy Casper, famous Latter-day Saint golfer, on his reception of Sports magazine's "Athlete of the Year" and "Top Performer in Golf" award, presented at a banquet honoring Elder Casper and all-Church golf tournament contestants. Brother Casper, Chula Vista Ward, San Diego Stake, was 1966 U.S. Open Champion and the leading 1966 money winner in tournament competition.



Junior Chamber of Commerce Winner

The U.S. Junior Chamber of Commerce's national "Speak Up" public-speaking contest has been won by Richard P. Winder, second counselor of the East Millcreek (Salt Lake City) 13th Ward. Brother Winder, Utah winner, competed against winners from 49 states at the 47th national Jaycee convention in Baltimore, Maryland. After delivering his speech to over 13,000 delegates, their wives, and guests—among whom was President Lyndon B. Johnson—Brother Winder received a standing ovation.

All-Church Golf

Division winners in the 1967 all-Church golf tournament display their trophies after 36 holes of competition at Provo, Utah: Robert Borovicka, Sparks West Ward, Reno (Nevada) North Stake, senior division, 142 score; Mitch Voges, Encino Ward, Reseda (California) Stake, junior division, 148; Larry Summerhays, Mountain View Ward, Hillside (Salt Lake City) Stake, veteran division, 159.



Seasiders of Hawaii

The Seasiders, Church College of Hawaii championship soccer team, battled the Tahitians, near-perpetual winners of South Pacific soccer championships, in a recent two-week tour of the South Pacific. The Seasiders, composed of LDS boys from six island groups attending CCH, lost 4-3 to the Tahitians, but gained great admiration from fans and the press as "those tireless Mormons." Elsewhere, they won all their games, including a 6-1 victory over a Samoan all-star club. Most matches were broadcast by radio, and team members were described as "remarkable ambassadors for Mormonism."





Japanese Temple Excursion

The second temple excursion of Japanese Saints to the Hawaii Temple was recently successfully completed, as hundreds of endowments, marriages, and sealings were performed for and in behalf of the 132 Saints

from Japan. Two tour members were from Okinawa. Most of the group were younger couples, many of whom had saved up to a year's salary to finance their week-long trip.



California Latter-day Saint Legislators

California Governor Ronald Reagan recently met with Latter-day Saint California legislators and missionaries to receive a First Presidency-autographed copy of the Book of Mormon. "I have always admired the tremendous personal integrity and self-initiative of Latter-day Saint people, and on a number of occasions I refer to programs of your Church," said Governor Reagan. Left to right: Elder Richard Palmer, State Assemblyman William Campbell of Los Angeles, Elder Dale Wallace, State Senator Robert Stevens of Santa Monica, Governor Reagan, State Senator John L. Harmer of Glendale, Elder Richard Parsons, State Senator Clair Burgener of San Diego, and Elder Gil Housley. State Assemblyman James Hays of Long Beach was absent.



Stake President Honored

Palo Alto Stake president Richard B. Sonne has been elevated to comptroller and assistant treasurer of the Del Monte Corporation, a worldwide food packaging and distribution firm. President Sonne is a son of Elder Alma Sonne, Assistant to the Council of the Twelve, and a member of numerous accounting and financial associations.



Public Accountants' President

Francis E. Morrison is just completing a one-year term as president of the 12,000-member National Society of Public Accountants. Brother Morrison of the Lovell Ward, Big Horn (Wyoming) Stake, challenged association members to a "rededication of talents to the good of others" at the recent Miami Beach, Florida, convention.

The Parable of the

A provocative modern-day parable that all Latter-day Saints will find conducive to discussion.

PART 1

● Many years ago Joshua issued this challenge to the Israelites: "... choose you this day whom ye will serve; ... but as for me and my house, we will serve the Lord." (Josh. 24:15.) The discussion then was of other gods and of the place of the Lord in the life of each Israelite. The basic problems of allegiance to the Lord are still with us. And the question "Which god do you serve?" is as valid today as it was in times of old.

The term "god" could be defined in a number of ways. The discussion that follows will assume that a person's god is that which he loves more than anything else. An individual may love many things. Of itself this characteristic is not to be condemned. But which, of the many things that an individual loves, may be called his god? The answer is, whichever—in case of conflict—would prevail. This is implied in the Savior's challenge recorded in John 14:21, 24:

"He that hath my command-

ments, and keepeth them, he it is that loveth me. . . ."

"He that loveth me not keepeth not my sayings. . . ."

Actions, rather than words, are the measure of our love for the Savior. For example, Jim claims he loves the Lord. But he also loves fishing. The Lord requires that Jim be in sacrament meeting each Sunday. During fishing season Jim often skips sacrament meeting to go fishing. Does Jim really love the Lord? By the Lord's own criterion, no. Is the Lord Jim's god? Under our definition, apparently not. Consider the following parable.

George and Jenny B. are Latter-day Saints. They admit to a desire to attain celestial glory and claim that they love the Lord. But one day George confides to a friend that, although he believes the Church is true and that David O. McKay is the Lord's Prophet, he lacks the firm conviction that he feels he should have. He explains

that while he was on his mission and while he served in the bishopric, he really felt close to the Lord. But he laments the ever-widening gulf between the Lord and his family, and asks for suggestions as to how the process can be reversed.

The B.'s situation is typical of numerous Church members in that they attend church regularly and are generally conscientious in the fulfillment of their assignments. Yet there exist in their thought and behavior patterns some disturbing inconsistencies.

For example, George opposes working on the Sabbath, yet he is often seen doing his yard work on Sundays. "I don't have time on any other day," he explains. Each Sunday, when the B.'s return from Sunday School, George and his sons watch the football or baseball game on television. Yet they never would consider attending a Sunday game in person.

On the way home from sacrament meeting the family often stop at the corner ice cream store for a milk shake. They then proceed home to watch a favorite television show or two. When a friend challenges them regarding these activities,

Ernest Schulzke, director of the Reno (Nevada) Institute of Religion, received his juris doctor degree from the University of Chicago, after which he served as Oregon State Supreme Court law clerk.

Com-part-ment- al-ized Saint

By Ernest F. Schulzke

Jenny says, "Sunday is a day of rest. This is our way of resting."

George's occupation requires that he spend a few late night sessions at the office. On these rare occasions George has a cup of coffee to prevent his falling asleep. When he is questioned about this, he says, "The Lord isn't going to keep me out of the celestial kingdom for having a few cups of coffee."

Jenny's daughter is having trouble fitting seminary into her busy schedule for the next school year. Jenny advises her that while seminary certainly is worthwhile, it is unnecessary in her situation. As an alternative Jenny suggests that her daughter spend an hour each day training for the school pep team. "The girls get so much development from their pep team experience," she explains. "You already know enough about the gospel anyway."

Jenny and her daughters wear skirts that do not cover their knees when they are standing, much less when they are sitting down. Yet George and the entire family are aware that in the booklet *For the Strength of Youth* women and girls

are advised to wear skirts that are "long enough to cover the kneecap."

George knows that as head of the household he is responsible for encouraging his family to obey the counsel of the Prophet. Yet he says nothing. "I don't see anything wrong with knees," he explains.

One of George's teenage sons is a member of a group of entertainers known as the Lads of the Sands. The entertainment consists of physical gyrations to a loud, monotonous beat, with voices yelling in the background. While the Lads are performing, some of the audience engage in a form of body movement often referred to as the stomp. On occasion, when the music becomes particularly fast and furious, girls begin to scream and swoon. And modesty and dignity are conspicuous by their absence. George has misgivings about his son's participation in such activities, but he comforts himself in the thought that the boy is better off doing that than associating with the teenage gangs in town.

George has a beautiful teenage daughter who has participated in a number of beauty contests, in which she has exhibited her body

for all who care to see and take note of her measurements. Both George and Jenny encourage her to compete. When reminded that apostles of the Lord have discouraged such activity as being immodest, George contends that the brethren merely are expressing their personal opinions. "These I am not obligated to follow," says he.

George is aware of the recent call of the Prophet to all members of the Church to fight pornography wherever it may be found. "That is one thing I cannot understand," he says. "I believe that 'to the pure all things are pure.'" He often attends movies of borderline character that are based on so-called "cute" plots and contain numerous "cute" jokes. As used in this connection, the term *cute* means not openly vulgar, but rather, subtly suggestive of immoral behavior.

Neither George nor Jenny understands why there is a spiritual lack in their lives. Could *you* help them? These questions may deserve consideration: Do they really love the Lord? Are they serving the Lord—or are they serving other gods? Where does their allegiance lie? Do

they really want to know the Lord's will? Are they willing to submit themselves completely to the Lord?

Of course George and Jenny B. are not real persons. It is doubt-

ful whether any Latter-day Saints are exactly like them. Yet most of us suffer to some degree from their affliction. The disease may be called "compartmentalization." The

cause is a distortion of one's perspective with an attendant warpage of his sense of values.

Robert Louis Stevenson's classic *The Strange Case of Doctor Jekyll and Mr. Hyde* is the story of a man plagued in the extreme by this disease. Dr. Jekyll was a good man, respected and loved. Mr. Hyde was as despicable a human as ever lived. The strangeness of the case lay in the fact that Dr. Jekyll and Mr. Hyde were the same individual. At first the change from good to bad and back again was accomplished by potions that Dr. Jekyll developed. After constant usage the potion became unnecessary to effect the change, which came on involuntarily. Eventually Dr. Jekyll became Mr. Hyde. That is, his evil side became his whole self. The story has many morals. Dr. Jekyll's case is frightful to contemplate. Yet most of us live to some degree in a similar, if much less extreme, compartmentalized world.

What, then, is compartmentalization? As used by teachers of religion, it means failure to apply with consistency the teachings of the gospel to all facets of one's life. Examples abound: The businessman who shows great compassion toward others on Sunday, but who engages in questionable marketing tactics on weekdays. The seminary student who gives all the right answers while in seminary, but who profanes on the football field. The young lady who is a model of sweetness and affability while at church, but who is a constant source of friction and ill feeling in the home. Each plays the game of life by different rules at different times. Each has compartmentalized his thinking and consequently his behavior.

Why does this happen? Because of rationalization; we talk ourselves into thinking that our behavior is



Richard L. Evans

The Spoken Word

Maturity and Marriage

Marriage is for adults only,"¹ wrote one eminent author—not necessarily of years, but maturity of attitude—the maturity to know that there aren't any perfect people, that nothing is ever altogether as anticipated, that the years change us and others. Marriage requires the maturity to adjust, to forgive, to understand, to be forgiven. Aside from love, attraction, status, whatever else, marriage requires faith, character, companionship, and much in common. As to faith: "Every venture requires faith."² In marriage as in all else, we need "faith in ourselves; faith in others, [but a faith based] upon reasonable grounds."² As to character: marriage requires the character to be moderate, respectful, clean, honest; the character to carry responsibility, to keep commitments, to provide, to honor obligations, to find or make a future. As to companionship and much in common: marriage requires shared interests, compatible attitudes, and agreement as to standards and basic beliefs. "Will we always love each other just as we do today?"² is a question often asked. "For love to continue it must develop,"² to grow it must change. Of course there is change. Who could be so immature as to suppose there would not be change? As you have change from childhood and through the years of youth, there will be yet further change through the older years of life. "Physical attraction . . . is one element of love . . . but is sure to [change]."² And maturity in marriage requires that you love each other not only as you are, but as you will and should and can become. Now as to human failings, as to faults: "We all have them . . . and it is only through [love] that we learn to understand."³ Marriage requires faith, love, character, companionship, and much in common; the maturity to know that there aren't any perfect people; that there are some who are very wonderful and worthwhile, who can, through all the changes, all the trial and error and even hardship and heartache, bring to marriage the kind of character and understanding that can make of it the most enduring and deeply satisfying relationship of life.

*"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System June 11, 1967. Copyright 1967.

¹Paul Popenoe, *Ladies' Home Journal*, February 1942, p. 22.

²Cornelius Cabot, "How Shall a Young Man Decide?"

Ibid., March 1914, p. 17. "Corinne Low, "Which?

The Bride: A Liability or an Asset?"

Delineator, June 1919.

consistent. The businessman calls his sharp business practices "clever marketing techniques." He deceives himself into thinking that the change of name cures the evil. The seminary student excuses his profanity by using the old cliché "everybody does it," thereby implying that the more people do a bad thing, the better the bad thing becomes. And the young lady excuses her un-Christian behavior by telling herself that it's really not her fault, that other members of her family are to blame. As Hugh Nibley has so aptly paraphrased Tertullian: "O what a powerful reasoner self-interest is!" Misconceived self-interest, we might add.

As a result of this process, our lives are fractured into compartments, rather than becoming a harmonious whole. We apply different rules to our Church activities from those we apply to our everyday pursuits. Gospel principles guide our actions only for limited periods. Chameleon-like, we change to suit our environment, and the norms of the business world or of the football field become our guide. To allow for this inconsistency, we feel a need to bring our gospel doctrine into line with our delinquent behavior. Once more we resort to rationalization, which may be defined as a conscious, reasoned attempt to justify our failure to do as the Lord wishes.

Note the rationalizations used by George and Jenny in the parable. They are stereotypes of answers that most of us use to evade embarrassing questions about our behavior. "This is my way of resting." "I don't have time on any other day." "A few cups of coffee won't keep me out of the celestial kingdom." "That's their personal opinion." George and Jenny do not realize that these clichés and all that they imply stand between

them and their greater spiritual development. They are their own worst enemies.

Each action and attitude that underlies the rationalization the

B.'s use could be the subject of an essay. Only the briefest discussion can be attempted here. At the outset, it should be carefully noted just what George and Jenny B.



Richard L. Evans

The Spoken Word

The Importance of Every Person

The deepest urge in human nature," said John Dewey, "is the desire to be important." Perhaps in this sense it would be necessary to define importance. But surely one thing necessary for each and all of us is to be needed, to be appreciated as a person, to have a place, to perform a part. And surely in the purposes of God, and in the compassionate hearts of discerning people, every person *is* important, sincerely so. Never take this from anyone. There comes to mind a small child, who, feeling himself belittled and unwanted, cried out: "I'm not anything at all." There is no way of placing a price on a single human life. There is no way of calculating what contribution anyone may make. There is no simple measuring for men. As the psalmist said it (or asked without answer): "What is man that thou art mindful of him?"¹ With an eternal past and limitless, everlasting possibilities, made in the image of the Father of us all, everyone has an infinite future before him in an everlastingness of life. The handicapped, the impaired, have their purpose, their place, their possibilities. Nor does the brightest pupil always become the best performing person, nor the prettiest child the happiest later in life. Let there be no favorites in families, no premature judgment or rejection by friends, no assumption anyplace that one person is important and another is not. Let there be no easy giving up by teachers, no assumption that one student is worth working with while another is not. Life isn't a process simply of sorting out and rejecting some and accepting others, but rather of recognizing the divine character within each and all. "To be what we are," said Robert Louis Stevenson, "and to become what we are capable of becoming, is the only end of life." To fathers and mothers, to teachers, to friends, to families, to everyone in the world: let children, young people, all others, everyone, everywhere, be made somehow to know that there is a future for them. "The deepest urge in human nature is the desire to be important"—each to be able to perform his part. Don't take this from anyone—ever.

* "The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System June 18, 1967. Copyright 1967.

¹Psaln 8:4.

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profess: they desire celestial glory; they believe that the Church is true, and that David O. McKay is the Lord's Prophet; they have a sincere desire to draw closer to the Lord. Because of their beliefs and their expressed desires, the B's think that they serve the Lord. A more careful scrutiny of their actions will throw some doubt on that conclusion.

When Jenny was challenged regarding her Sabbath day activities, she insisted that this was her way of resting. Too often we look upon the Sabbath as a day of rest, thus leaving the door open to any activities we might choose. The commandment in question deserves closer scrutiny. It reads, "Remember the Sabbath day, to keep it *holy*." (Exod. 20:8. Italics added.) Thus the scope of the "rest" that we allow ourselves is considerably

limited. It should fit within the framework of the concept "holy." The scriptures outline numerous things we are commanded expressly to do on the Sabbath. But what additional activities may be considered holy? An answer may be: "Only those things that make us more spiritual and allow us to draw closer to our Heavenly Father." Prophets of the Lord in our dispensation have given us sound advice regarding the Sabbath. In a statement published in the *Church News*, June 27, 1959, the First Presidency said, in part:

"The Sabbath is not just another day on which we merely rest from work, free to spend it as our light-mindedness may suggest. It is a holy day, the Lord's day, to be spent as a day of worship and reverence. All matters extraneous thereto should be shunned.

"... Latter-day Saints, with a testimony of the Gospel and a knowledge of the spiritual blessings that come from keeping the Sabbath, will never permit themselves to make it a shopping day, an activity that has no place in a proper observance of the Holy Day of the Lord. . . ."

Discussions about what is included in the Word of Wisdom are endless. It has been said that if a given thing is not specifically forbidden by the Word of Wisdom, then it is acceptable for Latter-day Saints. Few would contend, however, that it is good to drink sulfuric acid because the Lord has not specifically said that it is not good for the body or for the belly. It is obvious that the Word of Wisdom provides us only the barest outlines of what we should and should not take into our bodies. The Lord expects us to fill in the details by combining our common sense with his spiritual guidance. How foolish, then, to debate at length regarding the letter of the law. Far



“

Our basic responsibility is to prepare the student for a self-reliant life. Perhaps the most important aspect of this self-reliance is that he acquire the training that will give him a decent livelihood. At the same time we cannot neglect the broader issues such as the ability to learn to live with other people and to feel some responsibility for preserving our human values for future generations. □ If our students are to understand human values we must direct their thoughts away from a total concern with themselves and their immediate environment to other times, other peoples, and other places in order that they may see more objectively than would otherwise be possible the failures and achievements in society and in human conduct. The role of the teacher in the university **must be to create humane and enlightened men and women who are capable of carrying the burdens of democracy, who can find fulfillment in their own lives, and who can assist other people in the dangerous but meaningful struggle of humanity as it seeks to fulfill its great potential.**

”

—James C. Fletcher, President, University of Utah



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better it is to use our powers of reason, augmented by a desire to know the Lord's will.

"And there shall also be many which shall say: Eat, drink, and be

merry; nevertheless, fear God—he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is

no harm in this; . . . and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God." (2 Ne. 28:8.)



Richard L. Evans

The Spoken Word

The Courage of Quiet Consistency

As to the problems of our time: What can or should we do about them? Always it seems there is an expectancy that someone will rush in and do something dramatic, with some spectacular solution. But often what is needed is the undramatic, an unspectacular honest performance; thoughtful, sound decisions; the doing of what daily needs to be done—a quality that requires a special kind of courage, moral courage: "The courage to do one's duty," as Samuel Smiles said it. "If men and women do not possess this virtue," he said, "they have no security whatever for the preservation of any other. . . . But the greater part of the courage that is needed . . . is not of a heroic kind . . . but the courage to be what we really are, . . . the courage to live honestly within [our] own means, rather than dishonestly upon the means of other people;"¹ the courage quietly to say no to wrong, yes to right; the courage not to succumb to extreme and phrenetic fashions; the courage of quiet consistency. Rebellion, moral deviation, departure from principles, defiance of the laws of life—these don't offer any answer and never led to a fruitful, sound, or happy life for anyone anywhere, ever. The facts, the consequences, the laws of life sooner or later have to be faced. "A man must have the courage to be himself, . . . think his own thoughts, . . . and form his own convictions . . ." to be enduring and quietly, courageously consistent. Since there are problems, and since life is precious, and since quick, easy, spectacular solutions are not probable, we would well learn to live by the basic rules, the virtues, the commandments God has given, with the courage to prepare, to perform, to improve, to repent; to work, to wait—with patience, with cleanliness, dignity, honor, and sincere consistency. "Do your duty to the best of your power, win the approbation of your conscience," said Sir John Pakington, "and popularity, in its best and highest sense, is sure to follow."² Blessed is he who is competent and responsible, honest and sensible, and goes quietly about his business.

Such reasoning is condemned in the Book of Mormon and is no more desirable today. Yet that is the category into which fits George's statement: "The Lord isn't going to keep me out of the celestial kingdom for having a few cups of coffee." That statement implies that "a little bit won't hurt." Yet the Lord will keep George out of the temple for having a few cups of coffee. Why would he use a lesser standard for the celestial kingdom? The prohibition is clear. George is deluding and damaging only himself. Little things *do* mean a lot.

A favorite rationalization in connection with the Word of Wisdom is that we should be moderate in all things. The implication here is that complete abstinence is undesirable because it is not moderate. Surely no one would contend that when the Lord said "Thou shalt not kill" and "Thou shalt not steal," he meant that killing and stealing done in moderation are good. Some activities are forbidden even in moderation.

Jenny's advice to her daughter not to enroll in a seminary class reveals a basic misunderstanding of the purpose of seminary, as well as the merits of religious education. Assuming that pep team is a worthwhile activity, an important question remains unanswered. Should such activity preempt education in spiritual things? The question could be more broadly stated: should any activity preempt education in spiritual things? Can one ever "know enough about the gospel"? Jenny thinks her daughter does.

Implicit in this statement is an incorrect assumption: that an intellectual knowledge of gospel

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System June 25, 1967. Copyright 1967.

¹Samuel Smiles, *Character*. ²Sir John Pakington, quoted in *Character*, by Samuel Smiles.

doctrine of itself constitutes a knowledge of the gospel. Intellectual acquaintance with the scriptures, intimate though it may be, does not make anyone a Saint. Spirituality comes only through religious experience.

One never can learn enough about spiritual verities. It is to provide religious experience that prophets of the Lord have organized and carried forward the Church program in religious education. Four years of seminary are provided during the high school years. The training is optional. The student and his parents must decide how valuable they think religious education is. Religious instruction also constitutes part of the curriculum at Church colleges, and is offered through institutes of religion on a Church-wide basis. At the institute, college students may study religion, as well as make social contacts with other young people of the Church.

The overriding purpose of this eight-year program in religious education is not limited to providing intellectual knowledge about the gospel. It is to provide young people with the motivation to obtain meaningful religious experience. It is to help them grow spiritually.

The Lord's Prophet repeatedly has stated that there is no education as important as spiritual education. It is for this reason that he has encouraged all young people of high school and college age to avail themselves of these programs. Since spiritual development is most important, Jenny's advice that her daughter not enroll in seminary clearly was misguided. Had Jenny analyzed her advice in light of her avowed desire to draw closer to her Heavenly Father, her comments to her daughter would have been substantially changed.

(To be continued)



Cynthia Scott

(U and I home economist) says:

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Major Genealogical Record Sources in

The chart and table that follow contain the major genealogical record sources of Germany. The sources are listed, together with type of record, period covered, type of information given, and source availability.

Table A shows at a glance the record sources available for a research problem in a particular century.

Table B provides more detailed information about the major records available. For example, if a pedigree problem is in the 17th century, a quick indication can be obtained from Table A of the sources available for that period. Reference to Table B will then provide more complete information.

MAJOR SOURCE AVAILABILITY BY CENTURY

TYPE OF RECORD	CENTURY							
	13th	14th	15th	16th	17th	18th	19th	20th
1. Civil Registration								
2. Passenger Lists								
3. City Directories								
4. Emigration Records								
5. Police Registers								
6. Parish Register Transcripts								
7. Parish Registers								
8. Funeral Sermons								
9. Apprentice and Guild Records								
10. Schools and Universities								
11. House Books								
12. Census Records								
13. Burgher Rolls								
14. Wills & Probate Records								
15. Deeds & Other Land Records								

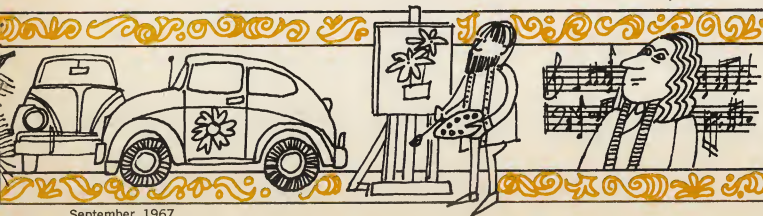
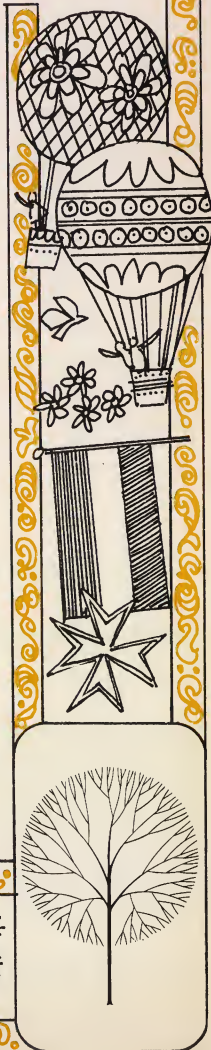
MAJOR SOURCES CHRONOLOGICALLY ARRANGED

TYPE OF RECORD	PERIOD COVERED	TYPE OF INFORMATION GIVEN	AVAILABILITY
1. CIVIL REGISTRATION (<i>Standesamts-Register</i>)	1876 to present (1798 to present for that part of Germany under French administration during Napoleonic times—the area west of the Rhine river)	<i>Birth registers:</i> date and place of birth; names, residence, and occupation of parents <i>Marriage registers:</i> names, ages, residence, occupation of bride and groom; date and place of marriage, names, residence, occupation of parents; names of witnesses and person who performed ceremony <i>Death registers:</i> name, age, sometimes place of birth, date and place of death, occupation, name of surviving spouse, name and residence of informant, cause of death, sometimes names of parents, sometimes names of children	Civil records of some of the larger cities on film (Genealogical Society); for all other places write to the civil registrar (<i>standesamt</i>) of the town in question NOTE. It is difficult to obtain certificates from behind the Iron Curtain
2. PASSENGER LISTS (<i>Schiffs-oder Passagier-listen</i>)	1837 to present	<i>Persons embarking from port of Hamburg only:</i> date of embarkation, husband's full name, place of origin, occupation, and age; given names and ages of wife and children, sometimes port of destination	Hamburg State Archive (<i>Staatsarchiv Hamburg</i>) NOTE. Similar records for the port of Bremen were destroyed during WW II
3. CITY DIRECTORIES (<i>Adressbuecher</i>)	Early 19th C to present	Names and addresses	City archives and local libraries; few (GS)



GERMANY

TYPE OF RECORD	PERIOD COVERED	TYPE OF INFORMATION GIVEN	AVAILABILITY
4. EMIGRATION RECORDS (<i>Auswandererlisten</i>)	Early 19th C to present	Name of emigrant, date and place of birth, place of residence, occupation, sometimes country of destination; given names and ages of wife and children	State archives (<i>Staatsarchiv</i>): Bremen, Darmstadt, Altona, Stuttgart, Wiesbaden, Marburg
5. POLICE REGISTERS (<i>Einschermelisten</i>)	1830 to present	The police registers were established for the control of the movements of the population; names and sometimes other identifying data	Town office for registration (<i>Einschermeldeamt</i>)—this office can always supply the address of a person living in the town concerned
6. PARISH REGISTER TRANSCRIPTS (<i>Kirchenbuecher</i> , <i>Zweit-schriften</i>)	<i>Bavaria</i> : 1807 to present <i>Mecklenburg</i> : 1740 to present <i>Prussia</i> : 1899 to present <i>Wuerttemberg</i> : 1808-1873	Same as parish registers, see no. 7	Local and state archives
		Same as parish registers, see no. 7	Local and state archives
		Same as parish registers, see no. 7	Local and state archives
		Same as parish registers, see no. 7	Protestant: Landeskirchliches Archiv, Stuttgart Catholic: Staatsarchiv, Ludwigsburg
7. PARISH REGISTERS (<i>Kirchenbuecher</i>)	<i>Catholic</i> : 1563 to present; some earlier <i>Protestant</i> : since the Reformation <i>Reformed Church</i> : 1650 to present	<i>Christenings or births</i> : name, date, and place of birth of child; parents' names, residence, occupation; names of godparents <i>Marriages</i> : names, ages, date and place of marriage; names of parents; sometimes occupations <i>Deaths and burials</i> : name, date, age, place of death, and place of burial of deceased; sometimes names of spouse, parents, children	Many on film (GS), especially the area west of the Rhine river; the Province of Mecklenburg on film (GS); the parish registers for the remainder of Germany are in local parishes except for a few in church archives; many church records were destroyed during the 30 Years War, 1618-1648
8. FUNERAL SERMONS (<i>Leichenpredigten</i>)	16th C to 18th C	Name and age of the deceased, names of text of kin and other identifying data	In printed book form, primarily in Protestant churches; local and state archives; some (GS)
9. APPRENTICE AND GUILD RECORDS (<i>Zunft-, Lehrlings- und Gesellenbuecher</i>)	16th-19th C	Name, residence, occupation of apprentice; names of parents of apprentice; name of employer	Local city or state archives
10. SCHOOLS AND UNIVERSITIES (<i>Universitaets-Matrikeln</i>)	16th-19th C	Name, age, place of residence of student	Local city or state archives
11. HOUSE BOOKS (<i>Hausbuecher</i>)	16th-19th C	History of houses, giving names, occupations, and social and economic status of owners of houses	Local city or state archives



GERMANY *Continued*

TYPE OF RECORD	PERIOD COVERED	TYPE OF INFORMATION GIVEN	AVAILABILITY
12. CENSUS RECORDS (<i>Völkzählungslisten</i>)	Mecklenburg: 1496-1900 at varying intervals	Originally called Tax and Tithing Records (<i>Steuer- und Zehntregister</i>): name, age, place of origin, occupation, residence	State archive at Schwerin, East Germany
	Mecklenburg: 1677-1689 at varying intervals	Same as above	On film (GS), 150 pages
	Mecklenburg: 1819	Same as above	On film (GS), cataloged by localities
	Schleswig-Holstein: 1803-1860	Same as above	On film (GS), cataloged by town and district
	Other areas: 16th-18th C	Same as above	Various city and state archives
13. BURGER ROLLS (<i>Bürgerbücher</i>)	13th-19th C	Name, sometimes age, social and economic status of burgher; some printed burgher rolls contain genealogies of burghers	Local city or state archives; a few burgher rolls in print (GS)
14. WILLS & PROBATE RECORDS (<i>Testamente</i>)	13th C to present	Name and sometimes age of testator, residence, legatees or heirs, relationships, description of land and property, date of will and probate, signature, witnesses	Local courthouses (<i>amtsgericht</i>) or state archives
15. DEEDS & OTHER LAND RECORDS (<i>Grundbücher, Kaufbücher, Ueberschreibungen</i> , etc.)	7th C to present	Name, date of deed, residence, consideration, description of land, witnesses, sometimes relationships, economic status	Local courthouses and state archives; see Württemberg Urkundenbuch

A New Church Curriculum Policy

The General Authorities recently announced the following decision, which should be brought to the attention of all Church leaders and teachers:

"All Church curriculum programs, both priesthood and auxiliary, will start together each year at approximately the same time as the public schools begin in that area. This means, for example, that classes in the priesthood quorums, Sunday School, Primary, and MIA will all start new courses at the same time of the year. This will generally mean that the Church curriculum programs in the northern hemisphere will begin on September 1, and the programs in the southern hemisphere will begin six months later on March 1.

"Several advantages should result from this action, including the fact that curriculum materials can be correlated more easily and effectively if they are all started at the same time. Also, it should be easier for young people to start their new courses of study in the Church at the same time as they begin their new school year. The fact that Church curriculum programs will not normally begin in the southern hemisphere until approximately six months after they are introduced in the northern hemisphere will also allow for the needed materials to be mailed and distributed.

"Any necessary change or adjustment from the announced program should be approved by the stake president or the mission president of the area involved."



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A mother's plea to her son about his mission.

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By Genevieve Van Wagenen

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You have been wise, cautious, and obedient. You have proved yourself worthy. We trust you with this precious gift. Now we want you to take it and share it with the people of Great Britain. Tell them of the joy and happiness it has brought us. Teach them its value. Show them its proper use. Help them to be as proud of it as we are.

Michael, take the gospel of Jesus Christ to these people. Take this gift more precious than life itself. Help them to love it, to live it, and to cherish it! May God be with you and all other missionaries who are entrusted with this priceless gift. ○

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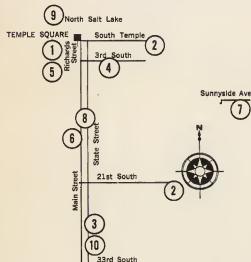
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10



Richard L. Evans

The Spoken Word

Peace and Liberty and Law

Of utmost importance in all the issues and in all the aspects of life are self-control and liberty and law. And always to be taught, and never to be forgotten, is that liberty is preserved by law. But sometimes we seem to have remembered freedom more than self-control, liberty more than the law. As we live together, as we serve and receive service in a world where physically we come ever closer, always we have to have self-control, always we have to live our lives with law as well as with liberty. Always we have to consider the rights, the privileges, the protection of others, with an awareness that we have no right to do anything we want, or to take anything we want, or irresponsibly to say anything we want, or to contaminate the water others use, or pollute the air where others are, or disturb the peace that others have, or intrude upon their rightful privacy, or contaminate the moral atmosphere, or to live uninhibited lives. We have to consider others always. "The solution for delinquency," said N. Eldon Tanner, "is for adults to honor the law of God and the law of the land; to cultivate in youth an understanding and respect for the rules of civilized living, which make an orderly society possible. A voluntary acceptance of the law is the civilized substitute for riots and chaos and terror."¹ Cecil B. DeMille said: "We are too inclined to think of law . . . as the opposite of liberty. But that is a false conception. . . . [God] made man free. . . . With divine daring, He gave us the power of choice. . . . We cannot break the . . . commandments. We can only break ourselves against them."² The laws, the commandments, are still there. It is ourselves we hurt when we fail to keep them—with all the consequences. But unfortunately when we hurt ourselves, we hurt others also. The greatest threat to liberty is lawlessness. And the greatest assurance of liberty is respect for law. God grant us the courage, the common sense to observe, to enforce, to live by law, that we may have peace—personal peace and world peace—through law.

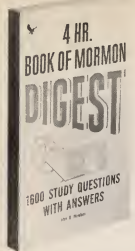
*"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System July 9, 1967. Copyright 1967.

¹President N. Eldon Tanner, *Church News*, July 8, 1967, p. 2. ²Cecil B. DeMille, Brigham Young University Commencement Address, 1957.

Mormons in a Far Land
By Val Camenish Wilcox
(Addis Ababa, Ethiopia)

*Once a week those blessed Sabbath mornings,
Those meetings where but several people came,
Recalled the words of Jesus, our Redeemer:
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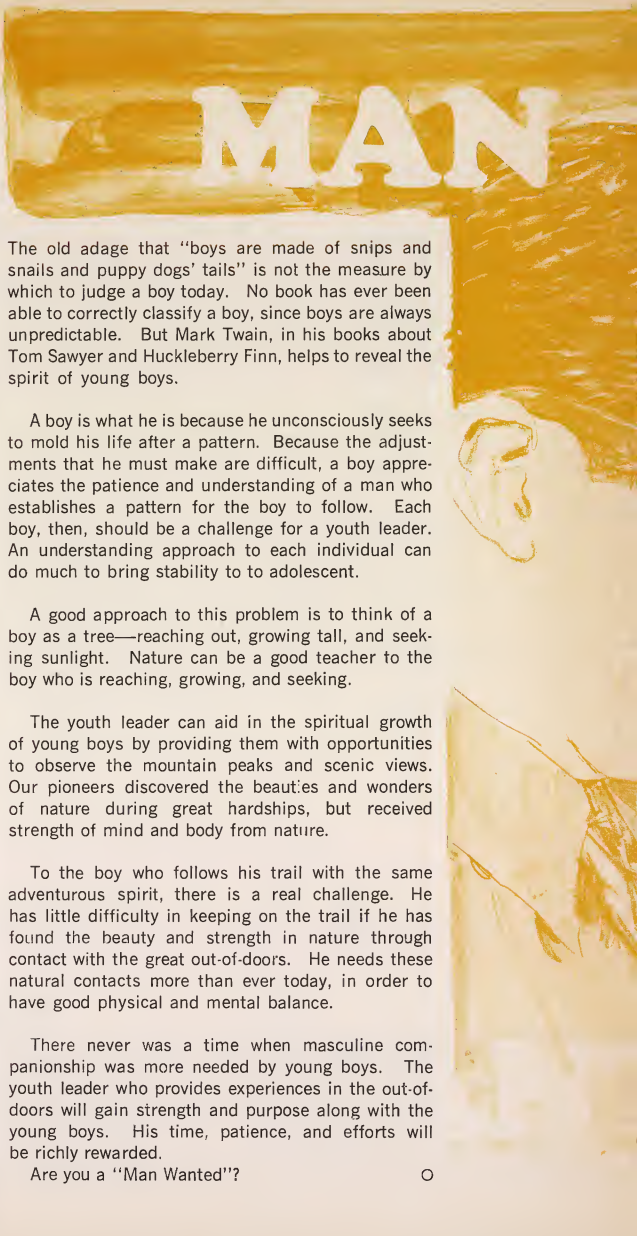
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MAN

The old adage that "boys are made of snips and snails and puppy dogs' tails" is not the measure by which to judge a boy today. No book has ever been able to correctly classify a boy, since boys are always unpredictable. But Mark Twain, in his books about Tom Sawyer and Huckleberry Finn, helps to reveal the spirit of young boys.

A boy is what he is because he unconsciously seeks to mold his life after a pattern. Because the adjustments that he must make are difficult, a boy appreciates the patience and understanding of a man who establishes a pattern for the boy to follow. Each boy, then, should be a challenge for a youth leader. An understanding approach to each individual can do much to bring stability to to adolescent.

A good approach to this problem is to think of a boy as a tree—reaching out, growing tall, and seeking sunlight. Nature can be a good teacher to the boy who is reaching, growing, and seeking.

The youth leader can aid in the spiritual growth of young boys by providing them with opportunities to observe the mountain peaks and scenic views. Our pioneers discovered the beauties and wonders of nature during great hardships, but received strength of mind and body from nature.

To the boy who follows his trail with the same adventurous spirit, there is a real challenge. He has little difficulty in keeping on the trail if he has found the beauty and strength in nature through contact with the great out-of-doors. He needs these natural contacts more than ever today, in order to have good physical and mental balance.

There never was a time when masculine companionship was more needed by young boys. The youth leader who provides experiences in the out-of-doors will gain strength and purpose along with the young boys. His time, patience, and efforts will be richly rewarded.

Are you a "Man Wanted"? ○



By Ray Merrill

September 1967

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*"Unless men in the world become good,
... the world will never become better."
Henry Van Dyke*

● Throughout the past year priesthood leadership of the home teaching program in stakes and wards has been taught the desirability of home teachers' conducting private interviews with parents, in the absence of their children, to establish clear lines of communication and understanding. The benefits of such action are manifold, but especially is it important to reduce the plateau of mediocrity that can threaten the quality of home teaching, as it did with ward teaching before it.

When the home teacher directly confronts the father of the home with a carefully worded question to ascertain his ambitions and hopes for his children, the reply most often answers for the home teacher not only what subject matter he should teach in the home, but also how he should proceed to accomplish it with the consent and active cooperation of the parents.

This communication is deemed so essential that the Priesthood Home Teaching Committee has worked from both ends, from the bottom up and from the top down, to accomplish this goal during the past year. Instruction in the regional meetings for stake presidencies has included the advisability of such private meetings with parents. Furthermore, the article "A New Dimension in Home Teaching" (*The Improvement Era*, October 1966) contained the appeal to parents to approach their home teachers directly and volunteer their hopes and aspirations, in order to reduce the customary time lag during which home teachers are "guessing" as to the intentions and desires of the parents in homes to which they are assigned. It is anxiously hoped that between these two approaches by parents and home teacher to one another, this message of stimulated communication will bear results in 1967.

Suppose a father and mother have followed the counsel recommended in the *Era* article and have revealed their family weaknesses, their most fervent hopes, and their family goals for the current year. What would the wise, well-motivated home teacher do to respond to such a serious challenge set before him by these sincere, concerned parents?

According to the apostle Paul, the linkage between the home and the leadership of the kingdom connects God to man. "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." (1 Cor. 11:3.)

From this scripture it is simple for the home teacher to construct a chart for the family, showing God, our Heavenly Father, at the top rung; under him is his Son, Jesus Christ; and under him is the man or father of the house, who in turn presides over the woman (mother) and the children in the home. He does so because of the priesthood he holds, which power is generously shared with the righteous helpmate at his side. As the male children come of age and grow in worthiness, they will also hold the priesthood. Because of the ancient patriarchal order, described historically in the Old Testament, the father will always preside over his home and over all of his children.

With such a chart, the leading role of the father can be emphasized. It is intended that the father will be magnified in the eyes of his wife and children, and such a lesson can greatly enhance the rapport that must exist between the father and the home teacher. Having built up the father to the leadership of the family, it is now only a short step to encourage him to begin to actually assume this leadership, such as in conducting the family home evening each week and teaching spiritual lessons to his children.

Before arriving at the home, the home teacher should have in mind the specific goals of these parents who have privately communicated with him their sacred hopes and ambitions for their family. Now, having again established in the minds of the family members the presiding role of the father in the home, the family is correlated and ready for the particular project outlined and requested by the parents.

Let us suppose that the ambition nearest to the hearts of these parents was to reduce family frictions and to establish a spirit of love and harmony toward one another in the home—a worthy goal that many Latter-day Saint families could strive to accomplish in 1967. How would the home teacher best attack this challenge?

To be successful, any approach must include soliciting the cooperation of each member of the family, or the project would be doomed to failure. To involve each child and member of the family, one wise home teacher used the questionnaire method. He took time in his visit to give a short, confidential ten-question written quiz to each family member, and he then summarized privately the results. The quiz questions were designed to probe the reasons for the family's unhappy relationships, and the results helped the

home teacher pinpoint some of these problems.

Here is his ten-question quiz. It is appropriate for many families and could be useful in its present form, or it could be adapted easily by home teachers to meet the problems and situations in the homes and families to which they are assigned.

Test for Family Members

(Answer each question *yes* or *no*.)

1. At least once a week do I volunteer to assist with the work in the home?
2. At least once a month do I participate in some activity as a member of the family?
3. Do I occasionally bring home a surprise?
4. Do I participate in family prayer at least once a day?
5. At least once a day do I try to be thoughtful and considerate to another member of the family?
6. Do I find time to read the scriptures at least once a week?
7. Do I always remember family birthdays and anniversaries?
8. Do I regularly show the ladies of the home the courtesies due them?
9. Do I make it a practice never to embarrass members of the family in front of others?
10. Do I consider others in the family in making my plans?

Count all *yes* answers.

Score: 8 to 10 = Adding to the enjoyment and growth of family

5 to 7 = Just holding your own

Under 5 = Not carrying your own weight

Home teaching is much more than a monthly social visit. Home teachers have the sacred responsibility of preparing their assigned families to be worthy to enter into the presence of God. If this preparation is to take place, priesthood holders must grapple with the most urgent problems parents face in every home. Time is of the chief essence. Tomorrow is not guaranteed to anyone. It will take courageous, dedicated, wise, and discreet effort. It can be done. It is being done by many. It must be done now by *all* priesthood brethren engaged in what President David O. McKay has called the "divine service" of a home teacher. ○

"Come On, Don, Bring 'Em In!"



● Don picked up the bat and walked quickly to the plate. He shuffled back and forth until he was comfortable in his stance. The pitcher, noticeably tense, looked intently at the batter and got ready to go into his stretch. The sky was growing darker, and the warm summer air was beginning to look a little murky. The game no doubt would be "called because of darkness" after this inning.

There were two outs, one man on first, and Don's team was trailing by a single run. Yet his team sensed a hope of victory because Don was up to bat. With tension in the air, it was hard to realize that these were only neighborhood kids in Jenkins' vacant field playing their nightly ball game.

The pitcher began his windup and came through with a pitch that had a little extra on it; there was no question about the final score the moment the ball met Don's bat. The ball was carried up and beyond the irrigation ditch that substituted for the home run fence in center field. As Don came across home plate, even the opposition congratulated him. The game was over; the boys picked up the bats, put their gloves under their arms, and started home.

They reached Don's home first, and as the "see-you-laters" were being exchanged, Don walked in the door. His father was on the phone calling the home teachers in his elders quorum to make appointments for oral evaluations. Don could hear his mother in the kitchen. As he approached her, she turned from the sink, smiled, and said, "Hi, there. While you were out 'tying up' the pennant, Brother White, the ward clerk, called and said the bishop would like to meet with you tomorrow evening at seven in his office. Your Dad and I are to come, too."

Don was slightly startled and asked, "Did Brother White say what it was about?"

By this time his father was off the phone and had picked up the last part of the conversation. He answered, "No, Brother White didn't say, but it's possible the Lord has some responsibility for you."

Don looked at his father for a moment, then turned toward his room as many thoughts entered his mind.

The thoughts of the preceding ball game and his game-winning home run, which had occupied his mind a few minutes before, had now been set aside, and he began reviewing some of the things that were to him more important than anything else. As he thought of meeting with the bishop, he remembered the time just a little over a year ago when he had met with the bishop to be interviewed regarding his desires to accept the responsibilities of the Aaronic Priesthood. To him, that was the biggest event of his life. His father and mother had talked to him many times about the blessings and responsibilities of the priesthood.

Don remembered what his father had told him as they had walked home after their first priesthood meeting together. He had said, "Don, I don't know how a father could be more proud of a son than I am of you today. You are a bearer of the priesthood of God. Don't ever forget that, wherever you are or whatever you may be doing."

As Don thought of his father's words, tears welled up in his eyes as they had done on that day. He loved his father and tried to live according to his counsel. He had always been proud to be a bearer of the priesthood.

After Don had prayed that night, he lay in bed with similar thoughts.

The next evening, Don and his parents drove over to the chapel. They entered the building and sat on some chairs outside the closed door of the bishop's office. Within a few minutes, Bishop Walker came out of his office. He greeted Don's parents and then shook Don's hand and asked him to come in. Don's parents were informed that they would be asked to come into his office in a few minutes.

As Don walked in, he was greeted by Bishop Walker's counselors.

For the next few minutes, Bishop Walker questioned Don as to his personal worthiness and his love for the Lord. When the bishop was satisfied concerning Don's complete qualification, he said, "Don, we have asked you to come here tonight to call you to a work

that the Lord wants you to perform."

Don sensed a thrill run through him as he listened. "Bishop," he said, "I'm willing to do anything that the Lord wants me to do."

The bishop smiled at his counselors, turned to Don, and said, "We were sure you'd respond that way. And Don, the position that we feel inspired to call you to is the most important responsibility that can be given to a young man of your age."

Don, sensing the seriousness in the bishop's voice, looked intently at him.

"Don, the Lord wants you to preside over the deacons quorum of our ward. But before you respond to this call, let me tell you how important and how vital the position of deacons quorum president is." The bishop reached for the Doctrine and Covenants, turned to Section 107, verse 85, and read slowly, "'And again, verily I say unto you, the duty of a president over the office of a deacon is to preside over twelve deacons, to sit in council with them, and to teach them their duty, edifying one another, as it is given according to the covenants.' Your duty as a deacons quorum president, Don, would be just what the Lord said—to counsel and to teach the members of your quorum."

Bishop Walker paused and said, "Don, I don't suppose you really understand this great responsibility that the Lord gives to a young thirteen-year-old boy. Maybe it would help you to understand if I compared the responsibilities of a deacons quorum president with the responsibilities that your father has as the elders quorum president. The Lord, in the Doctrine and Covenants, says this about the elders quorum president's responsibilities: '... the duty of the president over the office of elders is to preside over ninety-six elders, and to sit in council with them, and to teach them according to the covenants.' (D&C 107:89.) You see then," continued Bishop Walker, "the deacons quorum president has the same responsibility to his quorum as your father does to the elders quorum."

Bishop Walker turned to his second counselor and said, "Brother Hanks, since you are concerned directly with the deacons quorum, could you mention to Don some of the specific things the Lord expects of a

person who serves as president of that quorum?"

"Well, Don," began Brother Hanks, "the specific responsibilities of this office are included in the handbook that is given to each quorum president. I'll refer to some of them: You, with your counselors, would preside over all weekly quorum meetings. You would visit the sick and inactive members of the quorum. As a presidency, you would meet with your adviser and plan your activities, determine assignments, and review the records of each boy. The quorum presidency must also meet with each newly ordained deacon and explain the responsibilities of a deacon and the opportunities for exercising his priesthood, and have him commit himself to do his duty and to uphold the standards of the Church after they have been reviewed with him. Don, there are many other responsibilities that the president must fulfill, and if you accept this calling, you'll want to carefully review them as they appear in this handbook."

Bishop Walker smiled and said, "Don, can the Lord count on you to carry these responsibilities as our deacons quorum president?"

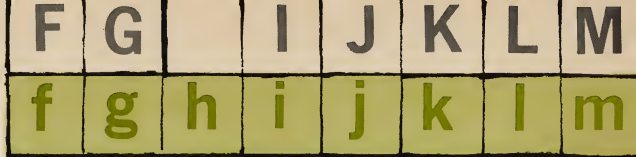
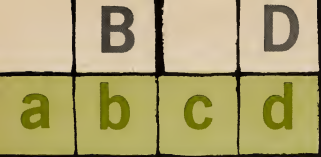
Don assuringly replied, "Yes, Bishop, I'll accept this call, and I'll do all the Lord expects."

"That's wonderful, Don," said the bishop. "Now would you invite your parents to come in."

The bishopric stood as Don's parents came in, and Bishop Walker said, "Don has accepted a call to be our deacons quorum president, and he's promised to fulfill all the expectations that the Lord has of this office. We will have Don counsel with us as to whom he would like to serve with him, and we want you as his parents to support and encourage him in this, the most important call that can come to a young man."

Don felt his father's arm around his shoulders, and his mother put her hand over his. His parents assured the bishop of their support and encouragement and then left the office.

Don sensed as never before, that the Aaronic Priesthood was really the greatest trust that could be given a young man of his age, and he was determined to convey that realization to each boy in his deacons quorum. ○



Today's Family

By Florence B. Pincock

Take the Ache Out of Teacher

●Whether you are waving goodbye to your first little person or to half a dozen young scholars, there is a tug at your heart on the first day of school. This tug is extra potent if no child is left at home. The house is quiet and the day stretches out. After the first lump in the throat has subsided and the thought has come of three or four or six gorgeous hours ahead in which to rearrange your life, perhaps a sigh of relief will follow. There you stand as a person in your own right, with time to be yourself—at least until afternoon.

This new dimension to your life can be rewarding. Now there is time to do the daily chores without the customary interruptions; time to do that extra something the house has needed for so long; time to decide what is really important in this life; time to work at being a better wife and mother. Be careful not to fill your life with trivia. It is easy to set up a whole new group of habits that are in no way an improvement on the old. Take time to get acquainted with your own needs and also the current needs of your husband and children.

As you do all this thinking, don't forget the teachers who are working with your sons and daughters. They too have needs. Will your

children add to their problems, or will they be a joy to teach?

You can help take that *ache* out of teacher in many ways. Are your children ladies and gentlemen? Did you take time in their very early years to instill in them respect for their elders? If a husband and wife always show love and respect for each other, if their word can be depended upon, and if they are fair and consistent in their thinking and doing, their children will come to the conclusion that grown-ups are good people.

Have your little ones learned to listen? As you, their mother, speak, do they promptly respond? A good exercise for this is to give them one instruction to carry out, then follow through to be sure they act immediately. Next time give them two directions, then three and more, so they will learn to retain your word in their minds and follow through into action. This will help in their schoolwork. The ache will not be nearly so great in a teacher if her pupils listen and follow instructions easily.

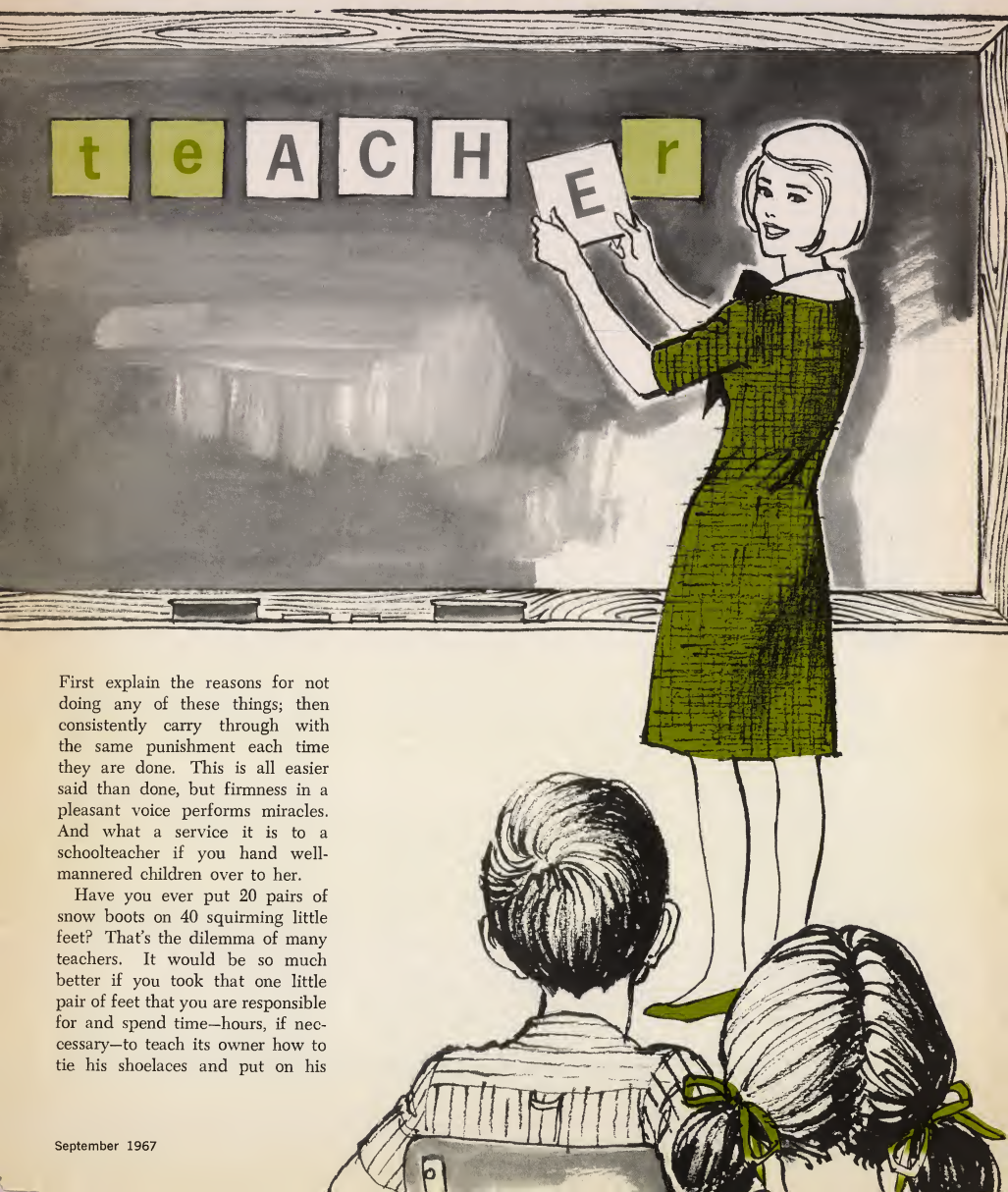
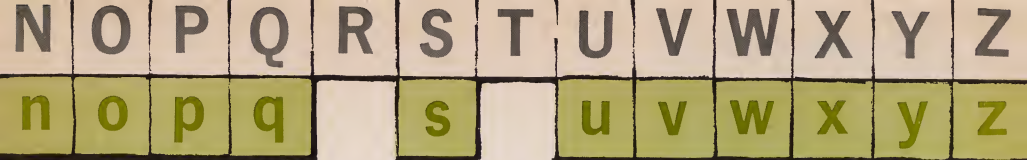
One little fellow came home from school the very first day and said to his mother, "Do I have to do everything that woman [his teacher] tells me to do?" Perhaps this too can be taught at home—that those in authority should be lis-

tened to and should be followed.

A polite child is a joy to have in the schoolroom. He has learned to live by the old saying, "Politeness is to do and say the kindest things in the kindest way." That is still a formula for good manners. If a mother, from the time a child is born, is kind in her every word and action, a child is sure to follow her example. "Children need models more than they need critics." (Joseph Joubert, 1842.)

Make good manners a game in the home, and try to give reasons for each rule. For instance, explain that to walk between two persons who are talking causes annoyance, because neither can see the person he is speaking to, their conversation is interrupted, and then, too, toes might be stepped on. A child should always answer the teacher with "Yes, Mrs. Smith" or "No, Mrs. Smith" instead of with an abrupt "yes" or "no." Explain that doing this shows respect to someone who has added knowledge. Have your children practice this with you time and time again—"No, Mother," "Yes, Father," "Of course, Grandmother," and so forth.

Pushing, shoving, grabbing, pinching, and hitting all seem to be natural reactions at an early age. So the remedy must be started as soon as a child begins to toddle.



First explain the reasons for not doing any of these things; then consistently carry through with the same punishment each time they are done. This is all easier said than done, but firmness in a pleasant voice performs miracles. And what a service it is to a schoolteacher if you hand well-mannered children over to her.

Have you ever put 20 pairs of snow boots on 40 squirming little feet? That's the dilemma of many teachers. It would be so much better if you took that one little pair of feet that you are responsible for and spend time—hours, if necessary—to teach its owner how to tie his shoelaces and put on his

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own boots. Some of the ache will never enter teacher if all of the children's clothes are well marked with their names. The new iron-on tape makes this task easy.

Runny noses belong at home, not in a crowded schoolroom. A mother is not doing to others what she would want done to herself if she sends sick children to school. A teacher and a couple of dozen youngsters are being infected, and this isn't fair. Illness costs money, learning time, and comfort, and should not be generously spread around.

A timid child will become even more withdrawn at school if help is not given him in the home. It is easy for a child just to sit in the classroom and never participate, but the maximum growth will not take place.

Many a child who doesn't know the answer has watched other hands shoot up as a question is asked and believed that those other children knew everything. It would be well to suggest to him that no one knows all the answers, and when he raises his own hand someone else believes him to be always "in the know." By raising his hand, he offers to answer or try to answer the questions the teacher asks. Carry this a little further and suggest that your child ask questions of the teacher when there are things he doesn't know. Some of this can be taught by role-playing in the home.

Another problem many a child has is one of never trying because he is afraid of being laughed at. Explain to a young child that he must learn to laugh at himself. Work at this in the home. Laughter can never hurt one if he laughs along with the group.

One successful kindergarten teacher says she spends the first week of the school year finding a friend for every person in her class, and as a result, they all love school.

Not every child has such a wise teacher, and often a small girl will come home from school brokenhearted, crying, "No one likes me." Then a parent can help by telling her that there are many other girls who feel the same way, others who are also lonely, and she should start looking for them. As she helps someone else, she will forget herself, and soon everyone will be her friend.

Your new little scholar has much to learn, and one of the best ways you, as a mother, can help him get over his problems is to be home when he returns from school. That is the time he will open up and talk. Work at having a clear channel between the two of you, so fears and problems will not build up in your child's head.

Think of a teacher as a person, a wonderful, able human being, with her mind and heart dedicated to the growth of your child. Be on her side, and help take the *ache* out of teacher.

HOME OR CARRY LUNCHES

Peanut butter is a favorite food of most youngsters. Ask almost any child what he would like for lunch, and his answer will be, "A peanut butter sandwich and a milk shake." So we will give a couple of different versions of this sandwich, plus a number of other sandwiches, just to break the monotony for mother as she puts pieces of bread together to make the school lunch.

P-Nutwiches

Mix to spreading consistency equal parts peanut butter and apple butter; add a little honey. This is especially good on raisin bread.

P-Hamwiches

Blend one 5-ounce can deviled ham with 3 tablespoons each of peanut butter and mayonnaise. Use to fill 4 sandwiches. Top with a thin slice of cheddar cheese.

Luncheon Meat Filling

- 1 12-ounce can luncheon meat
- $\frac{1}{2}$ cup chopped nuts
- $\frac{1}{2}$ cup finely chopped celery
- 2 teaspoons Worcestershire sauce
- 6 tablespoons mayonnaise

Mash or grind the luncheon meat. Add other ingredients and mix well. Spread on whole wheat bread.

Ham and Egg Sandwich

Mix one 5-ounce can deviled ham with 3 finely chopped hard-cooked eggs. Add salt, pepper, prepared mustard, and a dash of lemon juice to taste. Spread on cracked wheat bread.

Cheezy-Ham Sandwich

Mix one 5-ounce can of deviled ham with $\frac{1}{2}$ cup creamed cottage cheese and 1 tablespoon mayonnaise. Dill seed and basil are good as seasonings. Spread on old-fashioned graham bread.

Bean and Corned Beef Spread

- 1 $1\frac{1}{4}$ -ounce can condensed bean with bacon soup
- 1 cup cooked corned beef, chopped
- $\frac{1}{2}$ teaspoon prepared horseradish
- 1 teaspoon prepared mustard

Combine all ingredients; add a little water if necessary. Spread on crunchy, buttered rolls.

Frank Sandwich

Combine $\frac{1}{4}$ pound grated process American cheese, 3 tablespoons mayonnaise, 1 tablespoon prepared mustard, and 3 cooked, chopped frankfurters. Spread on 4 slices buttered whole wheat toast; top with 4 more slices buttered toast.

Corned Beef on Rye Sandwich

Combine $\frac{1}{2}$ cup sour cream, 3 tablespoons prepared mustard, and $\frac{1}{2}$ teaspoon horseradish; blend well. Spread this mustard dressing generously on 8 slices rye bread. Arrange 8 thin slices corned beef over 4 slices of the bread. Top with crisp lettuce and the remaining bread.

Egg Salad Boats

Combine 4 hard-cooked eggs, chopped with 2 or 3 tablespoons each of diced green pepper and pimiento; blend with $\frac{1}{2}$ cup mayonnaise and a dash each of seasoned salt and celery salt. Toast lightly and butter 4 hot dog rolls; line with 4 lettuce leaves, and fill with egg salad mixture. Fasten with pickle kabobs (pickles skewered on toothpicks).

Salmon and Olive Sandwich

Combine 1 8-ounce can salmon, drained and flaked, with $\frac{1}{2}$ cup finely-diced celery, $\frac{1}{4}$ cup chopped stuffed olives, and a few drops lemon juice. Season with salt and pepper, and add just enough mayonnaise to bind together. Spread on 4 whole wheat bread slices, buttered; top with 4 more slices.

AFTER-SCHOOL TREATS

Peachy Shakes

In electric blender, blend at high speed 1 cup milk, 2 tablespoons peach jam, and 1 canned peach half. Add 2 medium scoops vanilla ice cream and blend 1 minute longer. Makes 2 cups.

Maraschino Milk

Stir maraschino cherry syrup into chilled milk until milk is a pretty pink color.

Peanut Butter Cake With Chocolate Frosting

Prepare yellow cake mix according to package directions, adding $\frac{1}{2}$ cup peanut butter with the liquid. Bake in greased 13x9x2-inch pan. Remove cake from oven, and immediately place 4 1-ounce milk chocolate candy bars over the top of cake. When chocolate melts, spread evenly over cake. This cake is best eaten freshly baked.

Gingerbread Muffins

Prepare gingerbread mix as directed on package and add 1 cup finely chopped walnuts. Spoon batter into greased and floured muffin pans, filling cups $\frac{2}{3}$ full. Sprinkle top with grated orange rind; bake.

Hindsight

Frozen meats can be cooked while they are still frozen, partially thawed, or entirely thawed.

Defrosting in the refrigerator will take a large roast four to six hours per pound. A small roast will defrost in the refrigerator at three to four hours per pound. An inch-thick steak will take 10 to 12 hours.

Faster defrosting can be accomplished at room temperature. It will take two to three hours per pound for a large roast. For a small roast, allow one to two hours a pound. An inch-thick steak will thaw in two to four hours.

Always defrost or thaw meat in the wrapping in which it was frozen.

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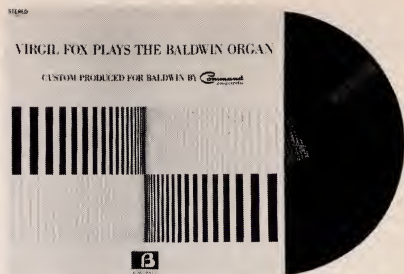
● After the family home evening lesson is over, do you as parents wonder just how much has been learned? The boys and girls may have been quiet and seemed receptive, but what have they really absorbed?

If the children are of school age, try having a summarizer. Choose one of them to tell what he thought to be important about the lesson.

A summarizer may be chosen in many ways. If you have five children, at the start of the lesson ask one to select a number between one and five. Then have them count around the circle until the number is reached; that person will be the summarizer. Give him a pencil and paper to keep track of important points of the lesson. Another time ask the one who got up the earliest that morning to be the summarizer. He should be the most tired, and the assignment will help keep him alert.

Or, at the close of the lesson, have all of the girls in the family go to one side of the room and the boys to the other. Each group will decide what was most important to remember about the evening's lesson, and report back to the entire group.

You might also have each member of the family tell one way in which he will try to live better the following week because of what he has been taught that night. As parents, you have not really taught unless the children have been changed for the better. FBP



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PROGRAM

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| <p>Haendel: Allegro from Concerto No. 4 in F</p> <p>Bach: Adagio from Toccata, Adagio and Fugue in C Fugue a la Gigue in G</p> <p>Schumann: Canon in B Minor, Op. 56 No. 5 Sketch in F Minor, Op. 58 No. 3</p> <p>Boellmann: Gothique Suite, Op. 25
1.) Introduction—Choral 3.) Priere a Notre Dame
2.) Menuet Gothique 4.) Toccata</p> <p>Dupre: Prelude and Fugue in G Minor</p> | } |
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Baldwin

The Church Moves On

June 1967

21 *All in Favor*, new MIA musical, was presented in the first of six performances at the Pioneer Memorial Theatre. It will be presented in the wards of the Church next April. This was the first pre-conference event of MIA June Conference.

22 Three pre-conference activities of June Conference were featured today. YWMIA camp institute was held during the day in Mill Creek Canyon. In the evening, Elder S. Dilworth Young of the First Council of the Seventy and Elaine Cannon, associate editor of the *Era of Youth*, were given honorary citations at the annual Master M Man-Golden Gleaner banquet. *All in Favor* was presented in matinee and evening performances.

23 With the traditional early morning reception on Temple Square by general boards and General Authority advisers, the 68th annual MIA conference began. The MIA theme for the coming year was presented in the morning general session: "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection." (D&C 130:18.)

Mrs. Emma Ray Riggs McKay, wife of President David O. McKay, celebrated her 90th birthday today at a family luncheon.

In addition to *All in Favor*, the MIA June Conference activities for tonight included roadshows, dance festival, and quartet festival.

24 The First Presidency announced the calls of three more mission presidents and the creation of the Ohio Mission from parts of the Great Lakes Mission. Called as mission presidents were E. Garrett Barlow, president of the Santa Monica (California) Stake; R. Don Smith, bishop of the Downey (California) Second Ward; David G. Clark, first counselor in the San Fernando (California) Stake presidency.

Neal A. Maxwell of the YMMIA general board and Jay R. Bingham, recently released from the Bountiful

South (Utah) Stake presidency, have been appointed to the Church Correlation Committee.

Departmental sessions were conducted all day at the MIA conference. In the evening the dance, quartet, and roadshow festivals and *All in Favor* were presented.

25 Murray South Stake presidency was reorganized. G. Morris Rowley was sustained as president, with Lerue W. Winget and Arvil G Stone as counselors.

The concluding session of MIA June Conference was held in the Tabernacle in the morning, under the direction of the First Presidency.

30 Los Angeles Temple Visitors Center was formally opened and dedicated. The dedicatory prayer was offered by Elder LeGrand Richards of the Council of the Twelve.

July 1967

1 Premiere performance of the Mormon musical *Promised Valley* was staged at Temple View Outdoor Theatre. The musical will be presented nightly except Sundays through July and August, for tourists and visitors to Temple Square.

Elder Richard Harold Lenroot, 19, Salt Lake City, serving in the North Central States Mission, was killed in a farm tractor accident at Eau Claire, Wisconsin. Funeral services were held July 5 at the Holladay Fifth Ward.

The First Presidency announced the appointment of Paul S. Rose, recently released as president of Murray South (Utah) Stake, as president of the new Philippine Islands Mission. This is the 77th mission now functioning in the Church.

2 Santa Monica (California) Stake was reorganized. Thomas Gay Myers was sustained as president, with Ervin J. Dimter and Ronald Knudson as counselors.



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Bufs and Rebufs

Genealogical Research Reports

As a teacher of genealogical procedures with students whose ancestral pedigrees flow back into many countries, may I say how happy three of my students were with the research report on Scotland in the June issue. The graph indicating the various genealogical sources for the various years was exceptionally useful for outlining the necessary steps in research problems. I do hope the articles continue.

Mrs. Helen C. Amundsen
Bountiful, Utah

I want to express my pleasure at the genealogical articles of the past several months. I hope you continue surveying each country until you have covered the world.

James D. Still
North Hollywood, California

I have enjoyed the *Era* for 10 years, and this year I have been especially interested in the genealogical research reports. When can we expect similar reports on Germany and Switzerland? Because my ancestors are from Denmark and England, I also wonder about reports on those countries. The articles are very useful and of much value.

Mrs. Conrad W. Gerber
Granger, Utah

The schedule is: Germany, present issue; Welsh patronymics and place names, October; Norway, November; Sweden, January; Switzerland, February; Denmark, March. Other countries will follow.

The papers on genealogical sources in different countries is what I call a real contribution by the *Era* to intelligent genealogical literature. Keep it up. Can I obtain reprints of the articles on the different countries?

Kenneth Rossen
Chicago, Illinois

One can obtain reprints of the *Genealogical Society's "Research Paper Series"* currently being published in the *Era* by writing to the *Genealogical Society*, 107 South Main, Salt Lake City, Utah 84111. The cost is 15c per dozen. Papers are made available only after they have appeared in the *Era*.

An Answered Prayer

Something happened to me that I thought would be of interest to you and others. Several months ago a lady in our ward gave me the name and address of Maurice J. Pollard, whom I wanted to contact concerning genealogical work. Well, I lost the address, and the dear sister in our ward could not remember where she had found his name. The other night as I said my prayers, I asked that I might find this man's name and address. The next day the *Era* arrived, and as usual I dropped my housework to read it. In "Buifs and Rebuffs" of May was a note from Maurice J. Pollard of Dover, New Hampshire! My prayer had been answered.

Rosa Pollard
Baton Rouge, Louisiana

West Covina Youth

Thanks to the "Era of Youth" editors for choosing West Covina youth to participate in a wonderful day at Knott's Berry Farm. The firesides and small planning sessions were inspirational to all of us, and we were excited to see ourselves in the *Era*. The June "Era of Youth," therefore, is the best yet!

Dean W. Collinwood
El Monte, California

Canada's Century of Progress

Being a native of Canada, I found your article "A Century of Progress in Canada" (July) highly interesting. One paragraph caught my eye. It referred to the acceptance of Mormons in Lehighridge, Alberta, and told of a member of the Church "eventually becoming its mayor." He was my father, the late David H. Elton, who was once the editor of the Raymond, Carleton, and McGrath (Alberta) newspapers, and later a barrister who was a member of the Queen's Council, a magistrate, and an international officer of Kiwanis Club.

Mrs. Viva Elton Hulet
Holbrook, Arizona

Out in the "Bush"

We are an Australian couple living and working 800 miles away from the nearest branch of the Church, and so the happiest time of the month is when the *Era* arrives. Reading it is like attending sacrament meeting, Sunday School, and MIA. Of course it could never take the place of the actual meetings, but it certainly helps fill the gap.

Pam and Robert Hall
Exmouth, Western Australia



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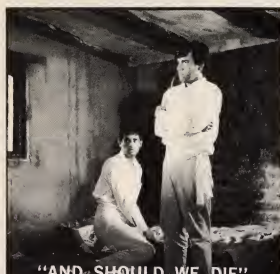
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From the Crossroads of the West

These Times

By Dr. G. Homer Durham
President, Arizona State University

● One of the best-known voices in America is heard from Salt Lake City, Utah—"the crossroads of the West." It has been heard on radio and television through nearly four decades. In 1966-67 the man was seen in person and the voice was heard in most of the major cities of the world. The voice belongs to Richard L. Evans, a member of the Council of the Twelve and an editor of this magazine.

These lines this month appear without his consent. But the facts are timely, significant, and must be recorded. For no other member of the Church has traveled so far, seen so many places, spoken so frequently, and left his imprint on the lives of so many of his contemporaries as did Elder Evans in a single year—the year 1966-67. This great privilege came to him as president of Rotary International, a position he has achieved after many years of devoted and distinguished Rotary service, beginning in his own Salt Lake City. The position has further endeared him, because of his sobriety, dignity, and outlook, to many old and new friends as he and Alice, his wife, traveled the earth this past year.

At Nice, France, from May 21 to May 25, 1967, he presided at the 58th annual convention of Rotary International. The elite Garde Republicaine, horses, helmets, drums, and trumpets came from Paris to

honor the occasion. France's largest aircraft carrier, the *Clemenceau*, anchored in the harbor and accepted visitors. There President Evans convened and addressed the great gathering, recalling his program of "Ten Things to Do." So impressive was the gathering in its international aspects that in concluding the final plenary session, President Evans described it as "an almost unbelievable event."

President Evans' "Ten Things to Do," his admonition to serve and be concerned with youth, has had particular timeliness and worldwide interest. Especially was this true in the fact that he related the concern directly to the need for home and family solidarity. Pleading with Rotarians everywhere "to turn a significant share of time and attention to youth," he said:

"Serve youth: Give counsel and encouragement to the young who are trying to find their future. . . .

"Be concerned with youth; with employment and education; with health; with safety; with respect for law; with home and family solidarity. . . .

"There is nothing more important for Rotary and Rotarians than to take an active, personal interest in youth, worldwide. In support of this I would witness that, as a fatherless boy, I owe much to many wonderful men, many of them Rotarians, who not only promoted programs, but also gave of

themselves—busy, important men who gave their time, not to send us, but to take us to Yellowstone Park, to Zion Canyon, to the broad open areas. They talked to us, and lived with us, and let us see and feel unforgettably some of the elements of their character, some of the reasons for their success, in the unforgettable influence of close companionship.”

These are words for the wise in these times, from the crossroads of the West.

Elder Evans' path to the presidency of Rotary International cannot be fully recounted here. Much of his life as student, missionary, writer, radio executive, university regent, and civic, business, and church leader is well-known to readers of this column. But let it be recorded that he was president of the Salt Lake Rotary Club in 1948-58, district governor in 1956-57, Rotary International counselor 1957-58, director 1959-61, vice-president 1960-61, chairman of the international convention 1961, and finally president of Rotary International during 1966-67.

Early in 1956, when members of the Salt Lake club were desirous of sponsoring Elder Evans for district governor, they approached President David O. McKay in respect to Elder Evans' Church responsibilities. Graciously, President McKay granted permission for the service and some necessary absences from duty, saying, "The aims of Rotary are compatible with those of the Church, and it would please me to see Richard rise to the top of Rotary International." It has pleased many people, including a man in a bus after a session at Nice. Turning to another Rotarian, he said, "When that man speaks, I feel as if the words were coming straight out of heaven."

The Improvement Era congratulates and expresses its appreciation to Elder Evans for this important service in these times. ○



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End of an Era

Our Scout troop was on a 24-hour hike on the Arizona desert, and one requirement was that the boys go from noon to noon on one canteen of water. At the evening meal one Scout drained his canteen

after eating a salty peanut candy bar. Asked what he was going to do for breakfast, he replied, "I don't need any water. My mom sent cornflakes and powdered milk!"
—Stan Porter, Mesa, Arizona

As a bishop's counselor, I had to conduct sacrament meeting one Sunday evening. I started to make the opening announcements, but was somewhat disconcerted and shaken when the congregation broke into laughter, some laughing so hard tears were rolling down their cheeks.

As soon as the opening song began, I leaned over and asked the bishop what was so amusing. He informed me I had just announced, "The opening song will be found on page a dollar sixty-nine, 'Love at Home,'"—Submitted by Bishop L. Glen Tonge, South Bountiful Fourth Ward

A doctor, an engineer, and a politician were arguing which of their professions was oldest. Said the doctor: "Medicine is the oldest. Mankind has always had physicians, and they are even mentioned in the Bible." Said the engineer: "That's nothing. The Bible tells how the world was created out of chaos, and how could there be any order brought out of chaos without an engineer?" Said the politician: "Wait a minute! Who do you think created the chaos?"
—Capper's Weekly

Flowers are the sweetest thing God ever made and forgot to put a soul into. —Henry Ward Beecher

Life Among the Mormons

Building Fund

By Virginia Maughan Kammeyer

The roof is leaking,
The floors are squeaking,
We notice the church house leans.
The cash we'll be spending
To do all this mending
Will have to come out of our jeans.

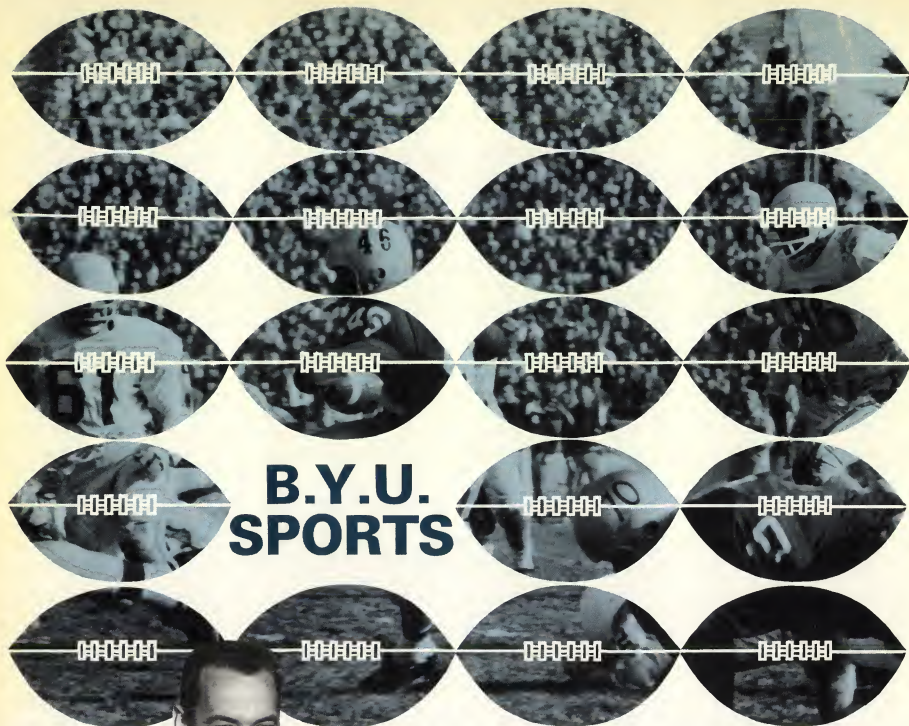
We've thought of a winner:
A fund-raising dinner.
(You buy back the things that you bring.)
Why, folks should be grateful
To pay for a plateful.
Let's give everybody a ring.

With heart-rending ballads
We'll dun them for salads,
And butter, and pickles, and such.
While we have their attention
We'll casually mention
That a ten-dollar fee isn't much.

We'll do our own catering
And also the waitering
And put on a fancy spread.
Then we'll work to collapse,
And maybe, perhaps,
If we're fortunate, come out ahead.

Next Month: Bishop's Wife

"End of an Era" will pay \$3 for humorous anecdotes and experiences relating to Latter-day Saint way of life. Maximum length 150 words.



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Sept. 23 (Sat.)	*New Mexico	Provo	7:45	7-8-1
Sept. 29 (Fri.)	Western Michigan	Provo	7:45	1-1-0
Oct. 7 (Sat.)	*Wyoming	Laramie	1:15	14-20-3
Oct. 14 (Sat.)	Oregon State	Corvallis	2:15	0-2-0
Oct. 21 (Sat.)	Texas Western	El Paso	6:45	1-1-1
Oct. 28 (Sat.)	*Utah	Provo	1:15	4-34-4
Nov. 4 (Sat.)	Utah State	Logan	1:15	15-24-3
Nov. 11 (Sat.)	*Arizona (Homecoming)	Provo	1:15	3-4-1
Nov. 18 (Sat.)	*Arizona State	Tempe	7:45	3-8-0
Nov. 25 (Sat.)	San Jose State	Provo	1:15	2-8-0

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